CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, FEBRUARY 13, 1836. NO. 775.—VOL. XV.—NO. 7.

RELIGIOUS MISCELLANY.

TEMPERANCE.

Extract from a Report of a committee of the Temperance Society in Harvard University—On the present state of the Temperance Reformation, and on the right and expediency of Legislation relating to it.

'Does morality come within the province of legislation—has the law a power given it to take notice of such things? Again, if the law is a proper agent—is the time for legislation now arrived?

Your committee do not think the first point admits of any discussion: still it has been questioned by some. Law is designed for the protection of such individual in his life, liberty and property; for the defence and purification of society: and if it fail of this its solemn charge, its object is defeated. The individual has given up his natural right of self defence on the promise that the Law shall furnish him with all the protection that he needs. Every member of the social body has inherent and indisputable rights growing out of the very first principles of social order which he expects to enjoy unmolested. For this purpose authority is given to the law to punish crime. In doing this it has no regard to the moral character of actions considered in themselves, but to the influence they have on social order and prosperity. It follows, therefore, that an individual may be guilty of many things "in foro conscientiæ" for which he cannot be arraigned before the civil tribunal. It is the nature of some actions to be confined in their consequences to the individual who is guilty of them; with these the law does not pretend to interfere. But when an action ceases to be private in its character and becomes dangerous to the peace and safety of the whole community, then the Public Guardian of the people's peace is interested in it.

Another great principle of Law is to prevent crime as well as to punish it, and hence it derives the power of removing all temptations to vice by which the whole community would be corrupted. It is useless to have recourse to abstract reasoning to sustain a point which is supported by innumerable precedents. All experience shows that when a vice becomes so wide spread and alarming as to threaten the safety of the public morals, the law has power to prevent it, if it be possible. In England in the reign of George the 2d, a Bill passed through the House of Commons to restrict the sale and distillation of ardent spirits, which issued in the moral renovation of the kingdom: health, industry and comfort were spread among the common *people in place of suffering*, crime and want. It was never doubted at that day, that the Law was authorized to keep society pure from every moral contagion. To come nearer home for an example: Every body knows that till within a few years the sale of lottery tickets was a regular business, followed by respectable men under the sanction of the Law. Intelligent and reflecting minds, no doubt, were always of opinion that such a traffic was as enormous in its moral character as gambling. As long however, as the individual was the only sufferer, the Law, the object of which is not so much to protect the individual from himself as from the assaults of other men, made no attempt to interfere. Some startling circumstances soon exposed the aggravated nature of the sale to public view. Good citizens saw that there existed in the very heart of the community, under the sanction of the laws themselves, a nursery of crime and wretchedness which fast tended to the subversion of all Law. The Legislature passed an act prohibiting the sale of Lottery-tickets, under the severest penalties. The Distiller and Vender of ardent spirits tell you, it is his business—he wishes not that men should be intemperate, and sin against the law of man and God. The master of the Brothel and the gaming-table might say the same: it is *their* business. Hundreds of decent men who were prospering by the sale of Lottery-Tickets had their means of living suddenly taken from them. Why did they not crowd around the doors of the legislative halls, and demand protection for *their* business? Perhaps they did: if so the event has shown what value was put upon their clamors. And then again those lovers of the *Fine Arts* in Boston, who with unwonted liberality were gratifying the public taste with indecent sights and obscene shapes,—why did they not beg the protection of the Law for their generous and laudable employment, and assure the magistrates they did not stand with sword and pistol and compel the passer by to stop and gaze and have his virtue tempted and his soul corrupted?

In all these cases, the answer would have been the same; the corruption must stop at its fountain head or it would never stop; the seeds of wretchedness and sin must be destroyed before they were scattered to the wind; and the duty and dignity of law were pledged to see to it. It is curious to see how men who have never dreamed of genuine patriotism, nor understand what is meant by independence of soul—but who have embodied their declaration of rights in a single article—the right to make and minister the potion that is ruining the country,—it is curious to see with what significant looks and ominous tones of voice such men will talk, if the moral or civil legality of their pursuit is called in question. They call themselves oppressed, and thus think to identify their cause with the holy one of liberty herself; and thus the sympathies of better men are engaged in their behalf. There are always Harpies enough moving above the political horizon, who understand full well which chord to strike; and so it has happened that any attempts to restrict the making and vending of ardent spirits have been met at the outset by the cry of oppression, and the many thousand changes have been rung over and over again on these talismanic words, individual rights—constitutionality—protection &c. Such men need study no farther than into the alphabet of Law to learn that government has assumed from the outset the power of regulating trade; and it were sufficient to turn over the leaves of any constitution however free, to be convinced that no individual is any where allowed to jeopardize the health and welfare of the whole community. Government indeed is pledged to protect the individual in every innocent employment—but in judging whether a practice be innocent or not it looks at its inevitable consequences more than to the thing itself. The cause of Liberty is often served by sacrificing its letter to its spirit. Your committee therefore, entertain no doubt of the right of legislation, whenever it shall be expedient. And this leads to the last division of our subject: the expediency of legislation in sending forward the Temperance Reform.

(*To be concluded.*)

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

NO. IV.

The class under my care contains five male pupils whose ages vary from eleven to fourteen years. They have with the exception of one, who joined my class about six months ago, all been under my care for two years and a half. During the months of June, July and August, they were not very constant in attendance. Their inconstancy was occasioned by visits they paid to friends residing out of the city, by sickness, and sometimes I have no doubt, though I hope not often, by truancy. This inconstancy of attendance, has made it inconvenient to prosecute any study in which there should be a connexion between the lesson of one Sunday, and the lessons of the Sundays which preceded and followed it. It has also made it difficult for me to keep them together in any thing. I have placed no manuals in the hands of any of my pupils for six months or more. I have not required them to commit a line of any thing to memory. Four of the pupils of my class attend the city school every day, and the other is engaged in a store which is kept open evenings. Neither of them therefore has much time, uncalled for, either by his lessons at school, or the merchant who employs him, and I have not thought it expedient to make encroachments on the brief time which they desire and ought to use in active sports, by requiring long lessons for the Sunday School.

I have been careful to require nothing of my pupils which I could not obtain of them, and for the reasons a Legislature has for not passing any laws which it apprehends it cannot execute. Some of my boys are so frequently absent that I could not keep all the scholars in my class along together in the same study, and if reciting separately, those not connected with the recitation in hand, would not take half the interest in it, which they take in the familiar conversational expositions I have adopted in their place.

Another reason for not tasking the memory of my pupils is, that I desire to have no unpleasant associations in their minds connected with the vestry, and would not on any consideration set such labors before them as would be dreaded like weekly tasks. My scholars come orderly to their seats, and generally pay pretty good attention to the exercises of the school. It is pleasing to notice an improvement in our school in this particular, for it goes to show that the exercises in the vestry are such as to prevent their impatience to escape from its confinement, and that their minds are imbued with a knowledge which checks rude manners.

For the last six or eight months I have used only the Bible with my pupils. They read a chapter every Sabbath morning, and then I converse with them and question them about it. I request them to study it over beforehand in order to be prepared to ask and answer questions upon it when we come together.

For the last three or four months I have been in the habit of meeting every Saturday evening with a teacher of our school, and another from Dr Lowell's both of whom are pursuing the same course with their respective classes which I am pursuing with mine. Each of us has the same chapter for the same Sabbath's lesson, and we meet for the purpose of preparing ourselves to explain and enforce our lessons, by reading such commentaries upon the lessons in hand as either of us may have, and by conversation upon the subjects it treats upon. We are an assistance to each other not only in interpreting the chapter, but in the equally important part of applying the doctrines it teaches. We use expositions as aids in guiding us to a proper understanding of the Gospels. We aid each other in the same labor. These commentaries, and the more extended remarks of each other work well together, and do much better when used conjointly, than either would do alone.

Having prepared ourselves by an attentive reading of the chapter, by the use of commentaries, and by conversation, we go to our respective classes the next day, and the pupils of each read that chapter, and the teacher asks such questions as bring into view the nature and extent of his pupils' impressions upon it, and makes such explanations as he considers calculated to meet their difficulties. Since we began to practice on this plan we have read the Acts of the Apostles and about half of the Gospel by St John through, chapter by chapter. It may be thought that recitations on this method would be so near alike as to tire our pupils with monotony. To this it may be replied, that we do not use the same chapter more than once a year. Each chapter touches several topics, and if our last lesson embraced a particular topic, in our present one we might make some other topic contained in the chapter the subject of our remarks. If the same subject were to be treated twice over, and the same Christian duty to be twice enforced, even within three weeks time, that teacher must have a mind barren of illustration who could not escape repeating in the second lesson what he had said in the first. The narratives which the Evangelists give of immensely important events, are given in such brevity of style, that a single verse of their lovely composition not unfrequently opens such a flood of truth, that that verse alone might be the subject of an hour's conversation, if the teacher were prepared upon it, without the least danger of wearying his pupils. There is no end to the application of Christian truth. Every chapter has in it hints at several topics, and perhaps lays down several rules of action; and in his exercise the teacher may select any one of these topics and enforce any one rule of action. If a teacher has the qualifications which fit him for his office, there need be no resemblances between the different exercises he gives, according to the plan I practice upon, so exact and wearisome as to kill the interest of his pupils in his instructions. Perhaps those teachers who would fail in this method would not be successful in any.

The system in my opinion is a good one. I do not mean by any means to condemn text books. On the contrary, I am decidedly in favor of them, in cases where children may be made to study them. The reasons why I do not use them have already been given. If I had a class of submissive and yielding girls under my care I should give them lessons. If I had a class of boys who had a plenty of leisure, under my control, and constant in attendance at school, I should assuredly have them study. When therefore I speak of my plan of instructienas being a good one, I mean that it is good forclasseslike mine, and under such circumstances as surround me. Studying is better for children than reading, but reading is better than nothing, I am perfectly aware that that my mode of procedure requires less intent study and less energetic action of the religious feelings of my pupils, than would be necessary on their part if I were to require them to commit prayers, and scripture, and hymns to memory. I am perfectly aware that this action of the religious feelings is efficacious in incressing their power, and preparing them to hold that dominion over the lower feelings of our nature which God intends and the good of society requires. But situated as my pupils are, and ignorant as their teacher is, of the best mode of awakening them to the truths of Christianity, so widely as to make them willing to rob Morpheus—the school-house, and their employers of time enough to get a lesson each week—I must pursue my present course till some experienced individual shall show me a better one. And when such a person shall appear, I shall be as glad, as the Genoese mariner was, when the shores of San Salvador first met his longing eyes: and he could not have been more eager to set foot upon the new discovered territory, than I should be to lay hold on a better plan for developing the religious natures of my pupils than the one upon which I not practice.

From the Dublin Christian Examiner.

THE PHILOSOPHY OF UNBELIEF.

There is a theory, (one of the many plausible abortions of ingenious folly,) spoken of by some reasoners—some, too, in our own time, who ought to know better—that the minds of the young and inexperienced, in order to be dealt with fairly, ought to be left until at least the adolescence of reason, in a state of total vacuity, preoccupied by no actual belief, and predisposed to no future system of opinions. Now, there are two ways of regarding this rational plan of parental conduct; either on abstract and general grounds, or with particular reference to the faith of Christianity. In the former view,—inasmuch, allege these arguers, as it is the admitted basis of every scheme of moral dispensation, that each man to his own master must stand or fall; and inasmuch as we may presume that, in striking the balance of the great account, the actual mass of opinions, forming the practical belief of each individual, will be compared with the quantity of intellectual power bestowed on that individual (which is expressed by the quantity of truth attained by its industrious exercise,)—it is clearly unwarrantable to interfere, by the influences of mere habit or authority, with the operations of a human mind;—since the truth or falsehood thus authoritatively infused, not being the product of that mind itself, must, with all its consequences on the conduct be altogether cancelled, in the ultimate computations of the Supreme Accountant. Such, we suppose to be the substance of the abstract argument in support of this educational paradox. We will not imagine that our readers require our assistance to refute so feeble a fallacy; or that many of them do not at once perceive that, the principles on which the theorist proceeds—namely, that the practical opinions held, will be balanced against the intellect given—includes, or immediately suggests a fact, which demonstrates the unsoundness of the conclusions which are founded on that principle. The theorists contend, that no man can be rewarded or punished, or in any way judicially affected for a creed, or the moral consequences of a creed, not wholly originated by the voluntary exertions of his own intellect; and yet he must admit, that those very exertions of the will are themselves the result of some incomprehensible influence, and follow laws of which, assuredly the will cannot be itself the framer. This external influence, which he holds to be excluded from every just calculation of human merit or demerit, (employing these terms of course in a moral, not a theological sense,) is really the universal law of created natures. He only succeeds in removing it a step backwards,—from the influences of an early parent, to the inexplicable influences of the Great Parent of the Universe. To those whose metaphysical views will not allow them to consent to this statement, it is abundantly sufficient to add the obvious analogical reasoning; that the principles which this theory involves,—namely, that it is of no consequence to the individual himself to attain truth, but only to have made the best effort that circumstances allow; and that there is no duty obligatory on the fellow-creature to instruct him whom he believes in error—are contradicted by every terrestrial manifestation of the providence of God. All human experience repeatedly evinces, first, that the greatest unassisted exertions may not attain to the knowledge of truth, and that the want of such knowledge may lead, nevertheless; to difficulties or ruin; and secondly, that success being thus frequently dependent on social communication and assistance, it is universally felt to be not more the obligation of every individual to relieve the present pain of a fellow-creature, than to bestow such information as may prevent its future arrival. So much for the error of the principle considered in its abstract form.

But when these reasoners go farther, and maintain that their object is not to undervalue the essential importance of Truth, in itself, as contrasted with well meant endeavors to attain it, but to give to Christianity—to the Truth—an impartial stage, and thus elevate it by the genuine dignity of an unaided triumph, we are called on to silence their Utopian hypothe is by the simple reflection, that from the constitution of man their experiment can never be tried. It is impossible to obtain a subject for the experiment—a vacant mind of matured reasoning powers. Admitting for argument—what surely is not to be admitted,—that such an intellect can remain unpeopled by prepossessions; we ask, will the heart remain unpeopled by passions? And will not the mind thus nominally secure from prejudice, have become, long before the period when Hume and Paley are to open their rival batteries, a scene of propensities more hostile to the success of a self-denying faith than all the sophistry of all the ministers of unbelief that ever attempted to justify by reasoning the perversities of a fallen nature?

We have been led to notice the deplorable oversight involved in this doctrine, because we have more than once of late heard the fallacy advanced, under the plausible aspect of a zeal for Christianity; and we have been led to notice it in connection with the interesting volume before us,—because we think the reasonings contained in that volume furnish an admirable body of reflections in abatement of the great general error which is the immediate parent of every illusion of this description.

That error is the supposition that Christianity left wholly to itself will ever obtain a fair trial in the mind of any human being. The very nature of its human recipients forbids the expectation. Christianity is indeed adapted, with the most consummate accuracy, to the moral nature of man; but the ancient delusions of Paganism, and the modern perversions of Christianity itself, are instances, not a whit less striking, of similar accuracy of adaptation. But mark the difference. The faith of Christ is fitted to the wants of man, as a remedy is fitted to a disease; its ancient and modern rivals, gradually formed by the depraved human heart, to suit its own licentious aberrations, are adapted, as all intemperate gratifications are, to increase the very disease which calls for such stimulants,—they are adapted to beget the evil of which they are the offspring, as the cooling draughts which a burning fever impels its impatient victim to swallow, are themselves the surest promoters of the fever which demands them. And, to pursue the analogy, the remedial provisions of Christianity are just as distasteful to its subjects as the restraints of any other species of regimen. Hence, the real fitness of this religion is seen to consist, not in being suited to the will of man, but in being suited to his wants: like all other medical applications, it must be imbibed, and left to operate upon the system, before it can be expected to correct and restore it. The faith of the Macedonian hero in his physician is a beautiful exemplification of that which must be exercised by the receiver of this divine remedy. But against this patient submission, the whole human heart starts up in arms.—Pride will not accept a restorative whose first requisite in the patient is humility; indolence refuses the better component self-denial; malice is willing to receive it if its chief ingredient, the exceeding broad command to love our neighbor, would but admit an exception or two; self-seeking formality has no objection to the draught, if it be first diluted into utter inefficience; while, worst of all, hypocrisy, boastfully swallowing, in the face of mankind, an adulterate mixture, for the genuine potion, hides its wounds and its weakness in the ample folds of a labyrinth of bandages, and paces about the great hospital of the world with all the outward signs and tokens of a most promising patient, devotedly attached alike to the remedy and the physician.

[From Zion's Herald.]

WHAT IS RELIGION?

'What!' exclaims the misanthrope; 'why, it is to hide yourself in the dens of the earth—to submit to excruciating tortures—to fast often—to wear a long face and beard—to consider a smile a mortal sin—to count beads and say *Ave Marias*.'

'Poh!' hiccoughs the epicurean, with a red nose, bloated countenance, and brandy-illuminated eyes; 'religion consists in eating and drinking.'

'You are but a pitiful glutton,' mutters the miser, from between his thin lips; there is *my* God, and *my* religion, locked up in that solid iron chest. It gives me power and influence. Kings run after me, and as I stand on 'Change the populace point at me as the wealthy Mr. Griudtothedust.' [The miserable catchpenny has always lived upon the Dutchman's rule, who at dinner, not understanding our language perfectly, invited them all to help themselves thus, 'Now every man help *myself*.']

'Poor, worldly-minded beast!' growls the bigot, who is always preaching, 'Give, give,' but is careful to keep his own coffer tight: why not *give* away that trash which will 'perish with the using?' By hoarding it up, you are only *hoarding* up wrath against the day of wrath.'

'Thy advice is good,' gently strikes in a Quaker; 'but thou thyself dishonorest God by wearing that long face, that wurldly coat, that watch chain, that narrow rimmed hat, those polished boots. Friend, thou art grievously in error.'

'And *you* too are in error,' surlily responds Mr Bigot; you are so proud of that broad-brim and that round-about, and have so much heresy in your creed, that hell will be your portion, unless you repent.'

'Every one on ye is wrong!' says Joe Smith the Mormonite, in true Yankee phrase; 'the world a'n't to exist more'n five years longer. If ye don't b'lieve I, Joseph Smith, dug up a gold plate from a New York mountain, and worship me as a prophet, every soul on ye will be lost. Already I have e'en-a'most twenty thousand followers.'

'All ignorance and superstition, only fit for the gross *canaille*,' replies a very polite, intellectual-looking personage, bearing the name of Alexander Campbell; 'immersion is required, in order to be saved. The Holy Ghost is then imparted, and the soul regenerated.'

Stop, stop, friends, we beseech you! we have not been able to say one word yet, you have talked so fast. Here is a little volume in our hand, which is conclusive authority relative to the vital question—*What is religion?* ['It must be the Westminster Assembly's Catechism,' whispers one. 'I guess it is the Methodist Discipline,' whispers another. 'Perhaps it is the Saybrook Platform,' suggests another.]

Come, friends, if you are through with your whispering in that corner, we will tell you its name: it is called 'THE BIBLE.'

'A pretty good book that,' speaks Mr Bigot; 'I always had a high esteem for it. It coincides with the views of the Catechism upon particular election and reprobation.'

'Where, good sir?'

'Why, don't it say, 'God foreordained all things after the counsel of his own will?'*

No; but leaving that, let us learn what this book gives as the sum of religion.—'Pure religion and undefiled before God and the Father is this'—— What, to *believe precisely* as I do? *No.* To wear such a coat as I do? *No.* To make as long a prayer as I do? *No.* To fast as often as I do? *No.* To be as miserable as I? *No.*—It is *first* 'to visit the widow and the fatherless in their affliction,' and secondly, 'to keep himself unspotted from the world.'

Now, sirs, follow this; and be you Quaker, Presbyterian, Methodist, or Unitarian, we will guarantee your salvation.

* This was actually quoted to us as a text in the Bible It was not until a long time, that we could convince the person he was mistaken.

LICENSE LAWS—NO VIII.

To the Editor of the Boston Recorder:

DEAR SIR,—Another reason which is offered why the License Laws should be repealed is, they are immoral; and therefore ought to be repealed. That the selling of ardent spirit to be used as a drink is an immoral employment, and of course that the laws which license or sanction it are immoral, I have no doubt.—And in this opinion, I am supported by the opinion of many of the first jurists and moralists in our country. The Honorable George Sullivan, late Attorney General of New Hampshire, speaking of this subject says, 'the rights of any State to allow its citizens to trade in ardent spirits may well be questioned; to do this, is, in my view, morally wrong. If the Legislature of a State permit, by law, a traffic which produces poverty with all its sufferings; which corrupts the morals and destroys the health and lives of thousands of the community, they defeat the great and important end for which government was established.' The Hon. Mark Doolittle of Massachusetts says; 'Laws authorizing the traffic in ardent spirit as a drink, are morally wrong. In whatever aspect this subject is viewed and by whatever course of reasoning we are guided in our inquiries, we are brought to the same conclusion.' And if this traffic is morally wrong, it is the duty of individuals to discontinue it, and of government to withhold from it its sanction. There was a time when the traffic in lotteries was sanctioned by Christian legislators; but their effects were found to be pernicious, and penalties have been substituted for licences, for those who carry on the trade. These laws had the argument of revenue for their support. The fallacy of this as well as others for their support, is now seen, and the whole system is abandoned. The system of revenue which impairs the health, the peace, the domestic and social comforts, the means of usefulness, the physical and moral energies of a people, is a revenue of death.'

President Humphrey of Massachusetts also, says, 'It is as plain to me as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests. Who would not be horror-struck, if seventy-five or one hundred thousand men in these United States were to go into the business of importing and raising, and selling fiery-flying serpents; and what epithet would be applied to such legislation, were every state government to license this great army of destroyers, for the public good! And yet were all the serpents and beasts of prey upon the face of the earth, to be let loose on our own people, they would not be half so destructive of life and happiness, as the fires of the distillery and the trade in its concocted poisons.'

President Wayland, of Rhode Island, after showing that property employed in the traffic in ardent spirit, injures the community, and that no man has a right to employ his property in that manner, adds, 'I therefore think the prohibition of the traffic in ardent spirit, a fit subject for legislative enactment, and I believe that the most happy results would flow from such prohibition.'

President Fisk of Connecticut says of a similar course of legislation, 'this, and this only, will remove a serious obstruction to the advancement of the Temperance cause. I think this course should be adopted, relying upon the God of justice to sanction, by his providence, what his righteousness requires at our hands.'

Governor Smith, of the same state, says, 'All laws licensing the sale of ardent spirit, are manifestly immoral.'

Judge Daggett, of the same state, remarks; 'To make or sell ardent spirit for common use, is as wicked as to make or sell poisons for the same purpose. It being admitted that the use of this article is destructive to health, reputation, and property (and the proof of this fact is overwhelming) it follows conclusively, that those who make it and sell it, sin with a right hand against God, and the highest interest of their fellow-men. The blood of murdered souls and bodies, will be required at their hands.'

Similar testimony might be quoted from jurists, statesmen and moralists in this and other countries, to almost any extent; expressing in a great variety of ways, and in the strongest manner that as the traffic in ardent spirit to be used as a drink is morally wrong, the licensing it by law, and thus throwing over it the shield of legislative sanction and support is also morally wrong. And in view of the facts, it seems difficult to imagine why this must not be the conviction of every sober, candid and intelligent mind. But whether it follows from this, that there should be no legislation on the subject, I shall consider in my next letter.

Truly yours, &c. J. EDWARDS,
Corr. Sec. Am. Temp. Society.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XXVII.

INVITATION AND PROMISE OF JESUS.

How inspiring are the invitation and promises of Jesus! Come unto me, all ye that labor and are heavy laden, and I will give you rest. I delight to employ words like these, words breathing of welcome and encouragement, of relief and hope, of rest and heaven.

The Savior, you perceive, is by no means exclusive in his invitation. His language is without reservation: 'I invite all, without distinction; not all who are the favorites of divine grace, not all who are elected to salvation; but all who labor and are heavy laden, all who are weary of the pressure and hopelessness of an unchristian state,—all such I invite to come to me, come and receive the alleviation I impart.'

Do any of my readers experience the truth of this representation? Would to God you were all sensible, my friends, of the attractive eloquence and power of these words! But fully sensible you never will be, until you exemplify their spirit,—until you listen to their persuasive invitation; never will you be sensible, until you come to him who invites and promises and performs.

But you may answer: 'We acknowledge, that words, containing more of heavenly assurance and comfort, were never uttered by human lips: still how can we,—how is it possible for us,—to come to the Savior? Has he not himself declared: no man can come to me, unless the Father who sent me draw him?' with heartfelt gratitude I receive the same truth. No individual would come, no individual could come to this messenger of heaven, unless the Supreme Being drew or attracted him,—pressed or persuaded him. This is precisely what the Eternal has done; this is precisely what the Eternal is now doing. By knowledge of himself revealed would he draw you,—by the mission of the Messiah,—by the revelation of immortality,—by motives and means,—by the influences of the holy spirit,—he would draw you to his Son: he would press and persuade you to come to salvation. He uses no compulsion, indeed;—he treats you as rational beings, as free agents; and when by the mouth of his delegate he commands or wooes you to come, can you imagine that he is mocking you! mocking you with commands impossible to be performed! O no: he makes you able to come. He strengthens you to come. He helps your infirmities. Yes,—for this very purpose he sanctified his ambassador, and commissioned him to the world. For this very purpose he enabled him to speak as never man spake. For this very purpose he imparted wisdom, and speech, and miraculous endowment; and thus would he draw you to his minister of reconciliation.

Allow me to ask, my friends: Do you experience this drawing, this attraction, of the Father? One moment pause, each one: ask your own heart:—'Do I feel, and yet resist this heavenly attraction? or do I yield to this sweet drawing of paternal love?'—Here centres the spirit of the gospel. If no one knows the Father but the Son, and he to whom the Son is willing to reveal him; what is the consequent duty of man,—man the probationer, man the expectant of immortality? Bear witness, both Earth and Heaven, to the responses of revelation: 'Repair, ye weary and heavy-laden, to him who is sent to relieve you; repair to this divine alleviater; repair to this Savior of the overburdened and oppressed; receive him to your heart; accept his overtures of peace; welcome his inspiring assurances; make them efficacious, not only to your temporal welfare, but to your well-being in eternity.

Are not your reasons for coming to Christ of infinite moment? He is the very Savior you need,—an all-sufficient Savior. There dwelt in him the brightness of the Father's glory; but still it was a soft lustre, a tempered radiance, an approachable glory. It resembled that glory, which hovered over the Hebrew mercy-seat; not a consuming fire, not a blaze of splendor that you could not behold and live; not the sun of the universe, extinguishing your sight with a burst of unendurable intensity. O no! how different, how benign this mild radiance of the mercy-seat, this dewy twilight of divinity, investing the Son of God; how beautiful, how welcome, how refreshing! beautiful to your eye, refreshing to your hearts. Your Creator knows your frame: he remembers you are but dust: he accommodates all his communications to your imperfection. As he addressed his ancient prophet, he addresses mankind in tender mercy: 'Go forth', he says, 'Go forth, and stand upon the mountain to meet the Lord: and, lo! while the Lord is about to pass, a great and mighty wind shall precede him; rending the mountains, and shivering the rocks: but the Lord will not be in the wind. The wind will be followed by an earthquake: but the Lord will not be in the earthquake. The earthquake will be followed by lightning: but the Lord will not be in the lightning. But, after the lightning, there will be heard a calm, gentle voice; and there will the Lord be.'

This still, small voice is yet speaking to you from Heaven: 'Come unto me, all ye that are weary and heavy-laden, and I will give you rest.' And would you ask me, 'who are the weary and heavy-laden? who are those invited to submit themselves to the liberal government of Christ?'

The invitation was first made in a more national sense,—even to all who were groaning under the pressure of Jewish rites and ceremonies. It is now extended to all who are the slaves of sin, who are weary of its insupportable bondage. The invitation is made to all, who are indulged with Christian privileges, and who yet refuse to embrace them; to all who enjoy opportunities of public worship, and who yet forsake the assembling of themselves together; to all who are exhorted to be sober, and yet are intemperate and dissolute. The voice of the Savior comes to all, whose tongues were formed to offer thanksgiving and glory to God, to communicate pure and improving thoughts to men, but who inflame them habitually with profane swearing, idle unbecoming conversation, or the bitterness of party-rancor; to all, who are commanded to love the Lord with all their mind, and heart, and strength, and their neighbor as themselves, and who yet have not God in all their thoughts, and embrace all opportunities of circumventing and defrauding their neighbor. To all is the invitation made, who are allowed to be imitators of Christ, as beloved children, but who tread the downward path of the children of disobedience. Pardon and peace are proclaimed to all, before whose view the mountain of life and immortality is permitted to elevate its summit, bright with 'eternal sunshine,' but who withdraw their eyes from the heavenly vision, choosing to follow amid the vapor and marshes of the world the meteors of delusion: to all these sinners, and a multitude more, whom no man is able to number, is the invitation made; the invitation to escape from the captivity of sin, to become the freemen of Christ, to submit to his liberal government. Your motives to comply, are powerful as mercy and justice can make them. You feel within you, in your nobler moments, you feel that spark of divinity, which is never to be extinguished. You feel, that you are to live somewhere forever. You know that this is not your rest, for you are but strangers and pilgrims here. You, my friends, have peculiar inducements to comply: You are travelling through the valley of vision, Immanuel's land; and unless your wilful disobedience prevent, you will all go where your Great Master has gone, to a house not made with hands, eternal in the heavens. You are yet in the land of Time, but moving toward the region of Eternity; the land of souls, the country of the departed. Soon will many of you reach that mysterious boundary; that frontier of the living world, which separates the known from the unknown, the visible from the invisible, with an impenetrable veil; a veil lifted up from earth to heaven. This journey you must all perform for yourselves; and you perform it but once. From that mysterious border, no traveller returns with his book of discoveries, like Bruce from the source of the Nile, or Columbus from the shores of the New World. Beyond that curtain of mystery, lies your home, the home of your friends and enemies, the home of the countless myriads of the human family.

Once,—it was a long and gloomy period,—once over that region brooded the shadows of midnight, a horror of great darkness; but the sun of righteousness arose, and shot a day spring even into the dominions of death. Glories are now unfolded, alone worthy to fill an immortal mind. On these, my Christian friends, endeavor to fasten your glowing contemplation. You are saved by hope. Your path lies straight before you, wherever reason, revelation, and conscience shall lead. Your destiny resembles that of the primitive pair:

'The world is all before you, where to choose
Your place of rest, and Providence your guide.'

You have much to excite your fear and watchfulness; much to animate your hope and confidence. While you hear the voice of God proclaim: 'Without holiness no man shall see the Lord;' may you remember for your comfort and encouragement, that eye has not seen, nor ear heard, nor heart conceived the blessedness, which God has prepared for those who love Him.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 13, 1836.

LONDON CITY MISSION.

In the last New York Observer we find a very interesting account of a public Meeting in London, relating to the establishment of a city Mission, taken from the *London Recorder* of Dec. 10th. It contains the Constitution and proposed plans of operation, and brief extracts from several of the speeches delivered at the meeting.

'This society, says the Observer, was formed a few months since for the support of paid lay-agents, whose whole time is employed in visiting the poor in London, and discharging the various duties which are assumed by tract distributors in this city. The meeting was very numerously attended at the Music hall in Bedford square, on Monday, Dec. 7th, by members of the various evangelical denominations. The Hon. and Rev. Baptist Noel was called to the chair. From the report it appeared that since the formation of the society in May last, 67 individuals had made application to be employed as agents, of whom 15 had been appointed, and 10 had been laboring in the districts assigned them in different parts of the metropolis. It is estimated that 400 agents will be necessary to supply the wants of London. The sum needed to support them, at 60l. each, will be 24,000l. a sum only a little exceeding that which is raised by the London branch of a single foreign missionary society. The managers intend to make an effort to find this number of men and to raise the sum necessary for their support. From the spirit manifested at the meeting, and the plan of operations, so far as it was developed, we regard this as one of the most important and promising enterprises in which Christians in London have ever engaged.'

The second article of the Constitution embraces a description of the great object of the mission, and an outline of the manner in which it is to be accomplished.

'The object of this society shall be to extend the knowledge of the gospel, irrespective of peculiar tenets in regard to church government, among the inhabitants of London and its vicinity, (especially the poor,) by domiciliary visits for religious conversation and reading the Scriptures; by meetings for prayer and christian instruction; by promoting the circulation of the Scriptures and religious tracts; by stimulating to a regular attendance on the preaching of the gospel; by increasing Scripture education; by the formation of loan libraries; and by the adoption of such other means as the managers may judge important, in order to attain the designs of the society.

The third article prescribes the qualifications of the agents, and the fourth relates to dividing the city and its environs into districts, each of which is to be under the care of a superintendent.

Forms of instruction for the government and direction of the agents are laid down with minute care.

The chairman, Mr Noel, spoke at considerable length, and among other things upon the debatable subjects of the preference of lay to clerical labor and of paid agents to gratuitous viseters. He declared it as his opinion upon mature consideration that not only was the paid agent to be preferred to the unpensioned, but also that the layman was to be chosen in preference to clergymen under the circumstances of the case. With such expensive education as the clergy are supposed to receive, it could not be expected that they could be supplied in sufficient numbers for the small salaries which the society would be able to give. Besides the laymen to be employed in the manner intended, would afford invaluable supplemental aid to the clergy.

We copy the closing part of Mr Noel's remarks, which, coming from an avowed friend of the established Church of his country, are to be prized for their liberality.

'The second characteristic principle of the Society was that it selected those lay agents from different denominations of Christians. In this also he fully concurred. Devoted and well qualified men were too few to be rejected for some minor differences of opinion. His object was to have the greatest number of efficient agents of a right spirit engaged in the work, and we must therefore take them wherever they were to be found. The agents of several Societies would come into collision in their different districts. Human nature was weak and frail, and men would naturally wish, when acting without connexion with any other body of Christians, to advance their own particular party. Thus the main object of one Society would seem the support of the Church—that of another the advancement of Dissent; and thus the minds of the teachers and the taught would be diverted from the grand object of the salvation of lost souls, to the mean and miserable object of serving a party. This was what he was anxious to avoid. It might be avoided by an association formed on such principles as the present. On these grounds he approved the second principle of the Society.'

After declaring his firm attachment to Episcopacy, he adds:

'But if he found that there were multitudes of persons perishing in ignorance and sin, for whom the church by itself could do nothing, he would join with Christians of other denominations in the endeavor to pluck the brands from the burning. By so doing, he had further the satisfaction of thinking that he did what he could to promote that unity in the Church of Christ which was essential to its welfare. It was described in Scripture as one holy, 'fitly joined together, and compacted by that which every joint supplieth.' And the prayer of our Lord for his disciples was, 'that they all might be one.' The Church of Christ, then, must be one—'That they all may be one' was the banner under which they must fight. But he held that the time of compulsory unity was gone by forever. Men had been persecuted to unite them—they had been railed at to make them united—laws had been enacted by States, and anathemas issued by Churches, to hold them in unity—and they still had receded further from the desired consummation. But the hour of those measures to compel a hollow, superficial, and worthless unity, in disregard to the right of private judgment; in violation of the rights of conscience; in contempt of our rational nature, and against which, as Protestants, we were bound to set ourselves, had gone by. Still the Church must be one. Well, then there must be a rational, thoughtful, well-principled unity instead. And to that he trusted the proceedings of that day would tend. Oh! what a happy time that would be, when all good men should forget the minor things on which they differed, in contemplating the great truths in which they were agreed; when names which now divided the Church of Christ should remain to designate opinion, but not to gender strife; when schism should be as much hated as it deserved, and all who loved the Lord Jesus Christ should be united in heart and action.'

ENGLISH BIBLE.

LETTER TO THE EDITOR OF THE REGISER.

Dear Sir,—It appears from an advertisement in the Register, that the Publishers of A Reprint of the Early Vernacular Versions of the New Testament, 'are anxious to procure a copy either of that of Tindale, of Coverdale, &c. 'These,' it seems, 'may be distinguished by a date prior to A. D. 1560.'

Whether it is in my power to furnish a clue to either of such *supposed* Bibles, I know not. I can, however, say that I have in my possession, an English Version of the Bible with the following title page to the New Testament.

'The Newe Testamente of our Saviour Jesu Christ, newly and diligently translated into English, with Annotations in the Margent, to help the Reader to the understandinge of the Texte—Printed in the yeare of our Lorde God, M. D. XLIX.'

As the title page to the Old Testament is lost, I cannot ascertain by whom the Version was made. The Bible, with the exception of the title page, is nearly or quite entire. Should it prove to be either of the Versions in question, you will, of course, give information to the Publishers.'

With sentiments of much respect, yours,

Jacob Norton.

Billerica, Jan. 25th, 1836.

The date of this Bible is only three years after Henry 8th had interdicted the reading of Wickliffe's, Tindale's and Coverdale's translations, or any other not permitted by parliament. During his whole reign the friends of the Reformation encountered great difficulties from his tyranny and caprices. Parliament previous to the King's proclamation, romanism prevailing, had condemned Tindale's translation, and allowed no other without certain restrictions. But from 1547 to 1554 during the reign of the infant King, Edward VI, and the signal prosperity of the protestant cause, eleven impressions of the whole English Bible were published, and six of the English New Testament; besides an English translation of the whole New Testament, paraphrased by Erasmus. The Bibles were reprinted, according to the preceding editions, whether Tindale's, Coverdale's, Matthewe's, Cranmer's or Taverner's; that is with different texts and different notes.' The writer of the preface to King James's translation (as our common version is called) expresses his doubts whether there were any translation, or even a correction of a translation, during Edward's reign.

The Bible mentioned by our venerable correspondent as in his possession, is one of the eleven impressions (if that be the precise number) which was printed in the seven years' reign of Edward; and consequently it was one of the above mentioned translations, or, which is not probable, it was a compelation from more than one.

In the same year (1549) in which this edition of the Bible was printed, the book of common prayer was printed and it was enjoined, that, 'after reading the Psalms in order at morning and evening prayers, two lessons, the first from the Old Testament and the second from the New Testament, should be read distinctly with a loud voice. Previous to this, however, in the same reign, there had issued a royal injunction,—'that not only the whole English Bible should be placed in Churches, but also the paraphrase of Erasmus in English to the end of the four Evangelists; and that every parson, vicar, curate, &c. under the degree of a bachelor of divinity, should possess the New Testament both in Latin and English, with the paraphrase of Erasmus upon it; and that the bishops, &c. in their visitations and synods should examine them, how they had studied in the Holy Scriptures.' Thus the lessons from the Scriptures began to be read publicly in a language intelligible to the worshippers.

It is to be hoped we shall soon see the projected edition of the Old English versions of the Bible in progress. If it shall be as well and faithfully done as we have reason to expect, it will be a curious and valuable work in itself, and creditable to the Editor and to the country.

COLONIZATION SOCIETY.

A notice of the Annual meeting of this society at Washington in Dec. last, was presented to our readers from an account in the National Intelligencer, soon after the meeting was held. In the last number of the 'African Repository' the 'Report of the Managers to the American Colonization Society, at its nineteenth annual meeting,' is published entire.

From this Report we learn that the financial concerns of the Society are in an improved condition, and that besides meeting the current expenses, the society has paid nearly three fourths of the old debt, remaining at the beginning of the previous year; so that the balance now due is about $9000. The embarrassment, from which they are now freed furnishes a lesson to the managers which they say will 'fortify every future Board against attempts, however well meant or imposing, to persuade it into engagements which cannot be promptly met.'

Several 'munificent legacies,' it is stated have been bequeathed to the Society since its last annual meeting.

Considerable additions have been made to the colonists of Liberia during the year, by the, parent Society, though small it appears in comparison with the number of applicants for settlement in that country. The language used by the Managers in the part of their Report relating to this subject, is such as wisdom and prudence dictate concerning the course to be pursued, such as good policy, in the long run, no less than true benevolence demands.

'It is a cardinal and cherished part of the policy of the Managers so to administer the great public charity with which they are entrusted, as to render the benefits of a residence in the Colony too manifest to escape the notice of those for whom it was established, and too solid and attractive to need with them any other argument in its favor. To diffuse the advantages of religion and education: To promote institutions tending to expand the general mind, to heighten the sense of political and personal independence, and to encourage habits of virtuous industry, and regulated ambition: And by thus laying in principles of piety and knowledge, the sure foundations of the prosperity of Liberia, to prepare her for assuming an honorable stand among Christian nations. In applying to these great objects a portion of the public bounty, the Managers feel persuaded that they subserve the true interest of the colonizing system; and that an opposite result would follow from an unlimited tide of emigration into the Colony.'

Due pains appears to have been taken by the Managers to ascertain the state of the Colony, its moral and political state, and its condition in regard to agriculture, domestic manufactures, education and various internal improvements.

The following extract furnishes some light on the causes of the dreadful massacre at Bassa Cove, in connexion with the continued existence of the slave trade.

'The semblance of friendship to the colony at Bassa Cove, which King Joe Harris and his brother Peter Harris, a neighboring chief, had at the period of its establishment, industriously exhibited, prevailed to secure the minds of its founders against any suspicion of danger from King Joe; and to inspire a confidence that his good faith would be sufficient armor for the settlers. The bloody result of the experiment guarantics, it may be assumed, all future emigrants to Africa against the risk of being placed, on the principles of peace and philosophy, defenceless within the grasp of fierce and treacherous barbarians.

Evidence is declared to exist that the Bassa Cove massacre is chiefly ascribable to the machination of persons engaged in the Slave trade, who apprehended that the new settlement would be destructive to their traffic. A fact stated by Dr McDowall corroborates this opinion. A few days before the catastrophe, a slave-trading friend of King Joe anchored as usual in the Cove; and on finding an American settlement almost contiguous to the scene of his operations, informed the King 'that he could not think of buying slaves so close to the *Americans*, and that he intended to establish his factory at the river Bonny.' He refused to land any goods whatever. King Joe became much exasperated, and declared that 'he would drive the Americans away.'

It cannot be doubted that the effect on the Slave trade anticipated by that savage Prince, has resulted from every former extension of the colonizing system in Africa. In parts of this unhappy continent which the system has not reached, it appears to be prosecuted with continued vigor and accumulated horrors. A communication from the Colonial Agent, dated December 7, 1834, contained some statements on the subject, which the Managers felt it to be their duty to lay before the Secretary of the Navy. To such a height had the audacity of slavers risen, that recently the Dey people seized and abducted several Liberian boys. The captives were, however, finally liberated.

The Managers cannot deny themselves the hope, that until the extirpation shall become a part of the international code of all Christian sovereignties, such modifications may be made in the laws of the United States, as will give a practical significance to the title of Piracy, by which they designate a traffic, at once a libel on the name of man, and a defiance of the justice of God.'

The Managers conclude their Report by remarking, 'that the experience of the past year has not only confirmed their own confidence in the cause of African Colonization; but has furnished many indications that, as its objects are understood and as its principles are explained by its practice, it advances in general esteem.'

The following Stanzas were accidentally overlooked in the selection of pieces for the column of the Register devoted to poetical communications.

FOR THE REGISTER AND OBSERVER.

NIGHT PIECES.

[BY O. W. W.]

No. I.

I.

Beautiful Planet! why shin'st thou thus
With the glory of other spheres,
Why shed'st thou a ray to illumine us
Through the dimness of earthly tears;—
Wouldst thou teach us how dark and how sadly dim
Is our pathway of earthly sorrow?—
'I would woo the eye and the soul to Him
From whose fountain my light I borrow.'

II.

Beautiful Planet! the Night is still,
And the pulse of the world is hushed,
Young hearts are gazing with earnest will
On thine image with glory flushed;—
Wouldst thou lead them on to a dream of fame
That will brighten and melt away?—
'The youthful spirit I fondly claim
From the dimness of earth's decay.'

III.

Beautiful Planet! at stern midnight
Why shineth thine orb above?
Wouldst thou woo the Mind by thy silvery light
To a vision of earthly love?—
'I would wake the soul to a holy dream,
To a thought of that changeless Power,
That sheddeth a pure and unwavering gleam
O'er the shade of the midnight hour.'

IV.

Beautiful Star! on the Ocean deep,
In the hush of its wave thou art,
And the mariner wakes from his dreamless sleep
To bless thee with buoyant heart—
For thou wooest his thoughts to a distant scene,
To the woodland where Nature smiled,
To the scented fields and the tufted green
Where he gazed on thee when a child.

V.

Beautiful Planet! some hearts, I ween,
Are reading thy words of truth,
And find in the glance of thy ray serene,
The freshness of early youth—
Dimly and darkly the shades of grief,
Like a storm o'er their path are driven,
But those hearts still treasure one sunny leaf,
As a record of thee and of heaven.

PASTORAL EPISTLE.

We have received and have read with much pleasure a small pamphlet, entitled an 'Epistle to the members of the Unitarian Congregational Church and Society, in Brattleboro, Vt. from their pastor, Addison Brown. Jan. 7, 1836.' It is written with great simplicity and, as it appears to us, with true christian sincerity and affection. It gives an outline of the manner in which the author has performed his pastoral duties and preached the word of life. Respecting the history of his own opinions Mr Brown says,

'It was my fortune to be brought up under the influence of Trinitarian and Calvinistic doctrines. I know their power. I have felt their effects. I have experienced their efficacy. I clung, even till manhood, to those opinions of my early life as with an iron grasp. But at length, though strengthened by early associations, and rendered peculiarly sacred by parental instruction, and guarded by the influence of friendship, those cherished doctrines were forced to yield to the resistless power of Christian light and truth. The more I studied the Bible with reference to the character of those doctrines; the more I thought and reflected upon the teachings of our Saviour and his Apostles, the stronger my conviction became, that they were unscriptural and false. And thanks be to God for his unspeakable goodness in showing me a "more excellent way." My mind is not now perplexed by offering prayer to different Persons supposing them to be One God. The fundamental truth of both natural and revealed religion, 'that there is none other God but one,' addresses itself to my mind unclouded by impenetrable mystery. This One God is the God and Father of our Lord Jesus Christ; and to Him, and Him alone I address prayer according to the precept and example of my Savior. (Jesus never enjoined prayer to himself: he never prayed to any other Being but the Father.) Thus I can concentrate my thoughts in one Being, one Mind, the Father Almighty, as the only object of religious worship and supreme love.'

Mr Brown speaks also of the manner in which he has preached on the doctrines of faith, repentance and reformation, regeneration, and atonement, on the two great commands of love to God and love to man, and on a future life and retribution.

Near the close of his Address we find the following exhortation concerning the manner in which we ought to reflect upon that intellectual, moral, we might say religious nature, with which we are created.

'Be careful, Christian Friends, to respect the nature which God has given you. He created you in his own image. He gave you powers and capacities adapted to your station among intelligent beings. I entreat you, never speak disrespectfully, nor contemptuously of human nature. Do not pronounce that work of God, polluted, sinful, wholly inclining you to evil. Your nature is God's gift. Be not guilty of the impiety, nor of the ingratitude of pronouncing it corrupt. Cast not the blame of your own voluntary sins upon a defective nature, for in so doing you dishonor your Maker. Respect your powers. Act in accordance with your nature. Use your faculties as God designed them to be used. Your Creator bestowed upon you no desire, passion, faculty, but is in itself good, and capable of good, and designed for good. It is man that has perverted his own nature, abused his powers, and degraded himself by sin. It is our duty not to complain of our nature, but to develope its powers, to unfold its faculties, to increase its wonderful capacities.

Beloved Friends, cultivate zeal for the cause of truth and righteousness. Let that zeal be guided by knowledge. Let the welfare of your religious Society be near to your hearts. Meet often together for social and friendly intercourse. Live in peace and brotherly love. Forget not the assembling of yourselves together in the house of worship. Neglect not the ordinances of Christianity. Let the domestic altar witness the fervor of your devotions. Remember your Pastor in your daily prayers.

Be charitable to all men. Extend the hand of Christian fellowship to your Brethren in Christ, of every sect. And may the God of our Lord Jesus Christ bless you with all spiritual blessings in Christ Jesus.'

We are not aware that it is common for ministers to address their people in this way; but we have been so much gratified with the manner in which Mr Brown has done it, that we are induced to think it may be highly useful for them sometimes thus to address the members of their congregations. It seems to be a mode in which the minister comes nearer to each individual of his parish, and appears a more mindful christian friend and brother, than he does in the stated public ministrations of the Lord's Day.

THE MEDIATION.

Every one, we believe, acquiesces, if he does not rejoice in the friendly proffer on the part of the king of England, of his services to bring the misunderstanding between France and the United States to a satisfactory and peaceful issue. And what is there in the state of the controversy between these two governments so peculiar, as to form an exception to that law of honor, which cannot be satisfied without resort to arms? Every diplomatic conflict among nations has regard to some infidelity on the one part in fulfilling duties or engagements, or some supposed injustice or aggression—to some offence in word or deed, or to some act of insult or trespass, which it does not comport with the notions of dignity in the adverse nation to forgive or to overlook.

Now what is there derogatory in either of these cases—or in any other, if we have not exhausted the categories on the subject—in submitting the controversy to an impartial umpire, to the sovereign of a single state, or to a court of nations. And yet when such a proposition is offered and defended, in private or public, as a general principle, without reference to particular cases, it is met with inconsiderate trifling, with a smile of incredulity, or it may be with a contemptuous sneer. The author of such a proposition is set down as a visionary theorist, a dreamer of dreams, and coolly advised to be silent, till all mankind are so good and peaceful, till their lusts and passions are so subdued and their tempers so spiritualized by the benign influence of religion, that wars will cease of themselves. This is inverting the order of things. In every thing else we think something of the value of means, of reasonable foresight, of preventives of great loss and unspeakable suffering, by sacrifices small in comparison with the evil we fear and would avert.

But we take encouragement from the recent overture of a common friend between two powers—which had seemed to come to an ultimate stand in the business of reconciliation, and to be assuming a hostile attitude—to become the medium of renewing their friendly intercourse. We cannot doubt of its success. We had before cherished too firm a faith in a good Providence, and trusted too fully, under God, to human wisdom, to believe that war with its countless evils,—war which adds to all its other losses and corruptions physical and moral, the loss of the very object in controversy would—be the result of an embarrassment of which accident, or misunderstanding, or any thing which in the present case, may be called by a more fitting name, was the cause or the occasion.

The subject now fairly comes before our countrymen, whether they may not take the lead in bearing their testimony to some great principles, which shall end in substituting a tribunal for settling inter-national disputes, without recurrence to the most unreasonable and barbarous mode, that of two conflicting nations struggling to see 'which can do the other most harm;' which can cause the most blood to flow; which can make the greatest number of widows and fatherless; which can deprive more aged men and women of children who are their solace and hope; which can produce the greatest desolation by sea and by land, and inflict the greatest agony upon the weak and defenceless. We have said, 'the unreasonable and barbarous mode' of settling disputes; for such certainly is war; and it requires a more subtle logic than we have ever yet known the most gifted of our race to be master of, to show how that which is unreasonable and barbarous between individuals, is reasonable, civilized—yes, even honorable and praise-worthy between nations.

FOR THE REGISTER AND OBSERVER.

PROFESSOR HALE AND DARTMOUTH COLLEGE.

Mr Editor,—some time ago there appeared in your paper some notice of the proceedings of the Trustees of Dartmouth College in removing Prof. Hale from his situation in the College.

Finding that reports were circulated in regard to this act, injurious to his reputation, Prof. Hale addressed a letter to the Trustees, intended to be, and to an unprejudiced judge, seeming to be a complete vindication of his character.

To this an answer has been made, not as one would have expected, from one of the Trustees, but by an anonymous writer under the signature of 'Alumnus.' This I have not seen. And I judge of its contents from a pamphlet entitled 'Remarks on a Pamphlet entitled "Prof. Hale and Dartmouth College:"' by Investigator.

In answer to the charge of Alumnus, that 'he feels great pain in being obliged to say that Mr Hale has not been regarded as successful, either in opening the great principles of the science in an impressive and exciting manner, or in his experiments,' and 'that the medical class have, at times, been restrained from open complaint, only by timely suggestion and advice;' Investigator gives the following unsolicited resolutions of the last medical class.

'*Resolved*, That the gentlemanly deportment and general urbanity, which have characterized his (Mr Hale's) intercourse with us, and the manner in which he has acquitted himself of the various duties devolving on his department, justly entitle him to our *entire approbation*, and grateful remembrance.'

'*Resolved*, That, inasmuch as the opinion has gone abroad, that the trustees justify their proceedings, on the ground of his (Mr Hale's) incompetency, we deem it an act of justice to himself, as well as to ourselves, to state, that the clearness of his language, and the general success of his experiments, have been such as to afford us *entire satisfaction*.'

And the following resolutions of the senior classs of the college.

'*Resolved*, That the senior class of Dartmouth college, entertain a high respect for the character and talents of professor Hale, and that *they highly appreciate his services as an instructor* and the urbanity and courtesy which have uniformly characterized his intercourse with them.

'*Resolved*, That the senior class view with regret, the removal of Professor Hale from the professorship of chemistry in Dartmouth college, *as a loss to themselves and to the institution* of which they are members.'

The resolutions of the Phi Beta Kappa Society.

'*Resolved*, That the Society of the Phi Beta Kappa Society of Dartmouth college entertain a high respect for the character of professor Hale, and a *high opinion of the nature of his services as an officer of college*, and of the courtesy which has uniformly distinguished his intercourse with its members.'

And an extract from several of the medical class of 1833, which the writer thus mentions.

'To these testimonials, the writer takes much pleasure in subjoining one extract from a letter addressed to professor Hale, by several of the most distinguished members of the medical class of 1832. Probably the signatures of the whole class would have been affixed to it, if its members were not widely dispersed. This letter, it is proper to remark, was wholly unsolicited by Mr Hale, and so far as the writer knows, by any of his friends.

"*Lowell, December* 9, 1835.

"Professor Hale,

"*Dear Sir*,—It is with feelings of deep regret that we have read the late proceedings of the trustees of Dartmouth college, in abolishing the important professorship which *you have so honorably discharged to the perfect satisfaction of your students*, and to the favored reputation of the institution." '

I know not but these are quite sufficient to reply to the charge of incompetency which the enemies of Mr Hale have taken some pains to circulate.

Yours, A Lover of Justice.

Slavery and the Domestic Slave-Trade in the United States. In a series of Letters addressed to the Executive Committee of the American Union for the Relief and Improvement of the Colored Race. By Prof. E. A. Andrews.

This volume contains an account of slavery and of the Domestic Slave-trade as they exist in Maryland, Virginia and the District of Columbia, and it is the fruit of actual observation and inquiry. The narrations are *unvarnished tales*, and the comments upon existing facts, in relation to slavery, are expressed in a Christian spirit and with a due sense of what is required by equal justice to all.

Much information is embodied in the work, both of a statistical kind, and of the feelings and opinions of gentlemen in the states which the author visited, in regard to the subject of his inquiries.

In Maryland, Mr Andrews thinks with reason, if there should be no change of policy in the state, that slavery will terminate at no distant period, by the operation of causes now in progress.

We select the following interesting passage relating to manumission and colonization in that state.

'The Act of 1831–2, many of the provisions of which have been thought to bear very hardly upon the slave, appears, so far as its objectionable features are concerned, to be nearly a dead

letter. It was passed at a period of excitement, and will probably never be executed in its rigor, except during some similar state of public feeling. The provision, that a slave emancipated under this act, and not consenting to freedom upon the prescribed conditions, should return to slavery, has not been enforced, so far as I could learn, in more than a single case.

The manumissions made since the passage of the law of 1831-2, are required to be reported to the Board of Managers of the State Colonization Society, and to be recorded in their office. The number hitherto reported amounts to 1026; but the returns are so incomplete, that the whole number of manumissions, in a little more than two years, is supposed to be not less than 1500. These, it should be remembered, have been voluntarily emancipated, by the gradual progress of humane sentiments; and when the high price, which slaves have for some time borne in the market, is considered, we may well be surprised, as well as delighted, with the evidence of good feeling and christian principle evinced by these acts. At the present prices, they might have been sold for more than half a million of dollars—a great sum to be relinquished as a voluntary sacrifice to principle, in so bad a world as this. A small part only of these slaves have been liberated for the purpose of being sent to the colony; so that the Colonization Society seems not, in this instance, to have operated injuriously upon general and unconditional manumission.

By the law of this state before referred to, slaves may be permitted, for peculiarly good conduct, to remain in the state after manumission; and, in constructing the law, it is held by the courts having cognizance of such cases, that the testimony of one respectable witness, that he is well acquainted with the party, and that he possesses a fair character for honesty and temperance, is sufficient to secure to him this privilege. In some of the more Southern States, a similar privilege is occasionally conferred by special legislative enactment; and nothing but some uncommon benefit, either of a public or private nature, is sufficient to entitle the slave to such a distinction.'

We have not room for further extracts at this time, and the circulation of the book will probably be so extensive that it will not be necessary for us to recur to it again for that purpose.

CAPITAL PUNISHMENT.

The following letter, first published we believe in the 'Age,' a newspaper in Maine, was written by the Hon. Edward Livingston to a member of the Legislature of that State. It appears that the views of this distinguished civilian and Jurist have not altered on the subject of the Punishment of Death, in the interval which has passed since he completed the penal code for Louisiana.

NEW YORK, Dec. 30, 1835.

DEAR SIR,—Your letter being directed to New Orleans where I have not been for many years past, did not reach me until this day. I had a very short time been informed by an article in one of the papers, that a report of a committee of your House of Representatives had been made recommending the abolition of capital punishment. Few public events could have given me the high gratification I derived from this intelligence, and I immediately took the liberty of requesting one of your Representatives in Congress to furnish me with a few copies of the report, intending to send them to my correspondents in France, Germany, England, and other parts of Europe, where I know the prospect of its adoption will be hailed with a satisfaction equal to that with which I myself received it.

You are perfectly right, sir, to ask for practical results, rather than theory unsupported by them, but it is with great regret and some mortification, I am obliged to say that those you naturally looked for from Louisiana cannot be afforded. The great experiment is yet to be tried in the United States, and I devotedly hope (for it mingles with my religion) that the example may be set by your state: of the result I have not the shadow of doubt. Although the Legislature of Louisiana unanimously adopted the plan I offered of a penal code, of which the abolition of capital punishment formed the basis, yet since the system has been completed and laid before them, they have never taken it into consideration. It has never, it is true, been formally rejected, but I have long since despaired of its adoption there, and it would be a curious circumstance that two states occupying the opposite extremes of the Union should have credit, the one of promulgating and sanctioning the theory, and the other the infinitely greater honor of practically proving the utility of the system.

Although the success of the measure in practice, would be a strong reason for its adoption, yet it must occur to you, that the want of it ought not to be a fatal objection. If the experiment had been tried, and had failed, or had been attended with injurious consequences in the multiplication of the crimes to which it had been applied, we ought to be deterred from renewing it, unless we could reasonably attribute its failure to circumstances which we could not control or which do not apply to our situation. But when reason and humanity teach us, that a practice although of long continuance is wrong, when we find it ineffectual to obtain the object we have in view, when we can see no imminent danger from its abolition, and above all when we have the power, on the first appearance of danger, to retrace our steps, then it appears to me that we should not wait for experiment, but boldly make it; hesitation under such circumstances would stand in the way of all improvement. But we are not without experience on this subject both foreign and domestic. In all the states many crimes formerly punished with death, now incur a milder penalty; yet in none, have those crimes increased in a ratio equal to the increase of wealth and population, while murder, almost the only crime punished capitally, increases in a frightful degree. All my endeavors to procure statistical returns have been ineffectual, but any one who reads the papers must be struck with the daily detail of ferocious homicides which meet his eye in every column, and every man who reflects, will compare this to the comparatively small number of executions. He will naturally ask, why so many of these offenders have escaped punishment, and the answer readily occurs, that the nature of the punishment secures impunity. Many jurors have scruples which prevent their agency in the infliction of death—under any circumstances all will require the fullest proof, and tremble to think that even that which they may consider such, has led to the conviction of the innocent. But though the abolition of capital punishment has been tried in the U. States only on inferior crimes, yet in other countries it has been made general to all. Under the despotism of Egypt, and the Greek Empire, for 250 years in Republican Rome, in Russia under Elizabeth, and with complete success in our own day in Tuscany; for this I refer you to the introductory reports to my penal code, pages 34 and 130. This striking fact is there recorded, that only five instances of murders occurred in twenty-five years in Tuscany, where it was not punished with death, while in a single year in the city of Rome twelve times that number of the same crime was committed, although the penalty was the forfeiture of life. I refer to the case of Tuscany, not only because it is a striking one, but because by a singular coincidence, while I am writing this letter, I have casually received the means of giving a conclusive answer to an objection which may be made to this almost conclusive example. Why, it may be asked, if the abolition in Tuscany was attended with such beneficial results why was it not continued? Why was the punishment of death restored? It was restored because an enlightened and humane sovereign was succeeded by a foreign conqueror. It was known that the code of Leopold was abolished by the French conquest, but the policy of the conqueror has just been disclosed. A late paper printed at Paris has just been sent to me. It contains the review of a work lately published by Louis the brother of Napoleon, in which the principles of the Emperor on the subject in question, are laid open in the following extract from the work, in which the author gives his reasons for declining the sovereignty of Tuscany, which his brother had offered him.

'In the conference at Mantua, I asked him (the Emperor) whether he would permit me to govern the kingdom which he proposed to confide to me, entirely after my own fashion, as far as regarded the interior, provided I left the whole exterior relations to him? I understand you, replied he, and will answer you in the same spirit of frankness with which you have spoken. In the interior as in the exterior, all belonging to me must follow my orders. You wish to act the Medicis at Florence! No! this cannot be! You in my place would act precisely as I do now. The interest of France is the point to which every thing must tend. Codes, taxes, and conscriptions, every thing in your kingdom must be in the profit of mine. If I allowed you to make Tuscany happy and tranquil, all travellers from France would envy it.' Thus we see that the great experiment of Leopold was given up, when it had the result the most glorious for humanity, because it would have made Tuscany happy and excited the envy of France.

I regret exceedingly, sir, that I am obliged by the delay in receiving your letter, and the near approach of your Legislative session, to send you this hurried and imperfect answer to your letter. The subject is one in which my earnest wishes are so much engaged, that I consider the omission of any argument, that might by possibility have weight, as greatly to be regretted. Copies of my penal code were sent to your Senators and to the Governor of your State. I presume they may be referred to, and I entreat your serious consideration of the arguments contained in the introductory report on this subject at pages 29 and 124, and those which follow. I do this from no silly pride of authorship, but from a deep conviction, strengthened by every reflection since they were written, that they are founded in truth, in religion and humanity.

FURIOUS DRIVING.—We copy the following paragraph from the Atlas, as entitled to the attention of all who regard their own safety or that of their friends, especially at the present time, when it is so difficult to escape the danger of being run down, without the danger of slipping down and breaking one's bones. We narrowly escaped a few days since from the leading horse of a *truckman*, who was standing on his sled and merrily cracking his whip, on a full drive round a corner, as if he were sovereign of the streets.

Some measures should be adopted to put a stop to the furious driving so common in our city. It is about as much as one's life is worth to walk the streets. Numerous instances have fallen under our eye within forty-eight hours, which richly deserved prosecution and punishment. If an example were made of a few offenders in this respect, much good might result from it.

WESTERN MESSENGER.—The Jan. number of this useful periodical has reached us, and contains, besides the able discussion and history of several religious doctrines, an agreeable mixture of tasteful literary pieces in prose and verse.

AMERICAN UNITARIAN ASSOCIATION.

We are informed by the General Secretary, that an Auxiliary Association has been formed in Canton, in Rev. Mr Bronson's Society, with the following officers, viz:

Deacon Thomas Dunbar, *President.*
Mr Elisha White, *Vice President.*
Rev. Mr Bronson, *Secretary.*
Hon. Thomas French, *Treasurer.*

These officers also constitute the board of Directors.

NEW PUBLICATIONS.

Washington Harmony, a Selection of Sacred Music, consisting of Psalm and Hymn Tunes, Set Pieces, Anthems, &c., original and selected, arranged with a figured Bass; to which is prefixed an Analysis of the Rudiments of Music, particularly adapted to learners. Edited by Thomas B. White & Edward L. White. Newburyport: Thomas B. White, Boston: Benjamin H. Greene. 1835.

This collection contains a goodly number of the old standard tunes, though we are sorry not to find in it some which we have looked for, such as Dundee, St Michaels, St Martins, and some others.

Of the Original Music in this work, and of the tunes which have been arranged by the authors from ancient and modern melodies, we are not prepared to give a decided opinion, not having heard them performed with their several parts. It contains many pleasing and sprightly airs, and we have reason to think that the authors are deserving of praise for the diligence and skill with which they have arranged the tunes composed from ancient and modern melodies. The merits and defects of the work will best be determined by practised choirs, and to their attention we cheerfully recommend it as a collection on which great pains have been bestowed.

Portraits of the twelve Apostles. New York: W. L. Ormsby; Boston: E. R. Broaders.

These Portraits are 'engraved from a series of European Medals, brought to the United States by an Amateur,' which are supposed to be the production of the celebrated Canova. The engravings are termed 'Pentographic,' an art which MrOrmsby ascribes to Gobrecht & Spencer as the discoverers, eighteen years since, claiming for himself no other merit than that of 'aiding in developing the magnitude of the discovery.'

Mr Ormsby's Portraits of the Apostles are certainly very striking, standing forth in strong relief, and indicating the distinctive character of each apostle, as it is summarily described from the testimony of Scripture, in remarks immediately following the Portrait. The art which has been brought to great perfection by the author of this work, and of which he has already given many valuable specimens in pictorial representations from works of celebrated painters and sculptors, cannot, we should think, fail to meet with such encouragement as shall reward the persevering and successful labors of the artist.

ECCLESIASTICAL.

Mr George A. Williams has received and accepted an invitation to become the Pastor of a church and society in Saco, Maine, of which Rev. J. Whitman, now of Portland, was the late Pastor. We understand that the first Wednesday in March is appointed for his Ordination.

CONGRESS.

In the Senate, Monday Feb. 1, the joint resolutions passed by the House on Saturday, authorizing the President to issue rations to such unfortunate persons as were driven from their home by Indian depredations in Florida, was brought from the House, went through its several readings and was passed.

Mr Goldsborough submitted a resolution calling on the President to communicate all the facts which may be in his possession concerning the origin and causes of the war in Florida.

The House of Representatives resumed the consideration of the motion made by Mr Cushing that the petition of sundry citizens of Massachusetts for the Abolition of Slavery in the District of Columbia, presented by him, be received.

Mr Hammond took the floor, in reply to the remarks made on Monday last by Mr Cushing. He had, he said, read with much pleasure, the speech of the gentleman, and concurred with him in every word he had uttered in regard to the right of petition. He objected to the reception of the petitions, upon the ground that the House was already in full possession of their contents; that the prayer of the petitioner was inconsistent with the spirit and letter of the Constitution; that it was a subject, the agitation of which produced excitement and unfriendly feeling in Congress and in the nation, and might lead to consequences fatal to the Union and the peace of the country; that it harrassed, annoyed, and alarmed the people of the South, without any possible benefit to any section of the country, or class of people, that the reception of the petitions and the continuance of the discussion upon them would encourage, animate and keep alive, the northern abolition associations; and that it would render necessary the adoption, by the South, of a more severe and rigorous system of discipline in regard to the slaves, and thus be injurious to the interests of the very individuals whose condition the petitioners wished to benefit.

The motion to receive the petition was laid on the table.

The Chair then proceeded to call the House for petitions.

Mr Williams, of Ky. remarked that unless the order of calling the States was reversed, the south and west would never be allowed to present petitions, for as soon as Maine or Massachusetts was called, a lot of abolition petitions would be thrown upon the House, and consume the House in debate. He moved to reverse the order, and to begin with Missouri instead of Maine.

The motion was adopted.

In the Senate, Tuesday, petitions were presented by Mr Southard, from the yearly meeting of the Society of Friends from Vermont, Connecticut, part of the State of Massachusetts, New Jersey, and New York, assembled in the city of New York, praying for the abolition of Slavery in the District of Columbia. This petition having been read, Mr Calhoun renewed his customary motion, that this petition be not received. It was then moved by Mr Cuthbert to lay the motion on the table, which was agreed to.

Mr Benton's Resolutions, the standing feast, came up, and Mr Buchanan closed a speech abounding in crimination against France, though he expected a peaceful result.

Mr Crittenden then made a short (maiden) speech, principally in reply to Mr Buchanan, in which he rebutted the belligerent style of that gentleman, particularly inappropriate at a moment when he held out the prospect of an amicable termination of the existing difficulties. He expressed his entire abhorrence of a war for money, the most sordid, base, and inglorious of all causes of war, which, if successful, would only give a blood-stained purse to the victor. He denied that France had obtained millions by the reduction of duties on her wines and silks, arguing that all the benefits of the reduction accrued to us, who are the consumers, and not to France, the producer. He relied on the patriotism and virtue of our citizens, in the event of a war, as far more effectual than expensive fortifications, and ridiculed the 'dreadful responsibility,' which it had been alleged had been incurred by those who voted against the three million appropriation, declaring that not one man in a thousand in all the West, cared the paring of a finger nail who voted against it, or who for it. He concluded by expressing a hope that we had nearly got to an end of wars—with the war with France, and the war in the Senate, and that the time was at hand when we should be content to let ourselves down into that tranquil current of prosperity and harmony which was carrying us steadily along to our high destiny.

A speech of such a tenor is refreshing to every true lover of his country and his race.

In the House of Representatives Mr Harper of Pa. presented a petition from 3308 ladies of the city of Philadelphia, praying for the abolition of slavery in the District of Columbia.

He moved that the petition be received and the motion was laid on the table.

In the Senate, Wednesday, Mr Clay called up the Resolutions he had previously offered, calling on the President for information respecting our relations with France, which were adopted, together with additional Resolutions on the same subject offered by Mr King.

An act to repeal the first and second sections of an act to limit the term of office of certain officers therein named, was read a third time.

The question was then taken on the passage of the bill, and decided as follows: Yeas 23; Nays 20.

In the House of Representatives, Mr Adams offered the following resolution; which lies on the table one day:

Resolved, That the President of the United States be requested to communicate to this House, if not incompatible with the public interest, a copy and translation of the act of the Legislative Chambers of France, making appropriations for carrying into effect the indemnity stipulated for claims of citizens of the United States by the treaty of 4th of July, 1831; and also copies of all the communications from the French Government and their representative in the United States, in relation to the execution of the treaty in the French language.

In the Senate, Thursday, Mr Calhoun, from the Committee to whom was referred that part of the President's Message relating to the distribution of incendiary pamphlets through the Post Office, made a report. The Report takes the broad ground that the General Government has no constitutional power to interfere with the circulation and distribution of pamphlets or papers except in subordination to the laws of the States. It maintains that a power given to the General Government, to discriminate as to what publications should be distributed through the Mail and what should not, would be to give the Government a control over the press greater than that given by the Sedition Law of 1798. The Report was accompanied by a Bill, prescribing certain duties to the Post Masters, and requiring them to act in subordination to the laws of the States.

Mr Mangum moved the printing of the report and bill, and that 5000 extra copies be printed. The motion was agreed to.

The House of Representatives resumed the consideration of the bill making appropriation, in part, for the support of Government for the year 1836.

The bill was passed, and sent to the Senate for concurrence.

In the Senate on Friday, Mr Benton from the select committee on military preparations reported a bill making appropriations for the collection of information, and to commence the construction of certain fortifications, and other purposes.

The joint resolutions authorizing the President to appoint an agent to carry into effect, the bequest made by Mr Smithson of London, having been taken up;

Mr Preston said he had some doubt as to the propriety of the United States Government accepting from individuals or nations, bequests of this kind, and which would go to compromise their dignity and to make them, in fact trustees, which the Constitution never intended they should be, to carry into effect the intentions of others. The principle involved, was under consideration by the Library Committee, and he wished further delay before the resolution was acted upon.

The subject was laid on the table.

The bill (from the House,) to extend the charters of the several District Banks until the 1st October next, was read a third time and passed.

The appropriation bill was taken up.

Mr Calhoun said as the question of peace or war, remained yet unsettled, it was the duty of Congress to husband all their means, until it was ascertained beyond doubt, that peace was to be preserved. He moved to lay the bill on the table—there, he trusted, to remain, until that question was settled.

The Senate then adjourned to Monday.

In the House of Representatives, Mr Reynolds, of Illinois, moved to suspend the rule, to enable him to offer the following resolution:

Resolved, That the House of Representatives of the Congress of the United States, in regard to the execution of the Treaty of July 4, 1831, by France, approve of the President's late Message, recommending the prohibition of French products, and the entry of French vessels into our ports.

Mr Mason of Ohio, moved to lay the motion to suspend the rule on the table, which motion prevailed; Ayes, 119; Noes not counted.

So the motion to suspend the rule was laid on the table.

After the transaction of other business, the House adjourned to Monday.

MASSACHUSETTS LEGISLATURE.

In the Senate, Thursday, February 4th, the bill to incorporate the Boston Gas Light Company, and the bill to grant relief to the town of Washington in the construction of a road, passed to be engrossed.

In the House of Representatives, a petition of Timothy Cotting and 65 others, of Medford, for the abolition of capital punishment, and sundry petitions in aid of the Western Rail Road Corporation, were presented and committed.

The following order was passed; namely, that the several Insurance Companies in this Commonwealth, (Mutual Insurance Companies excepted, be required to transmit to the Clerks of either legislative branch, a statement of their affairs; particularly the amount of capital stock paid in, and how invested, together with the aggregate amount of premiums, from the 1st of January, 1834, to the 1st of January, 1836, and also the gross amount of property they have insured within the preceding dates; and father, the amount of dividends, and when paid to stockholders, for ten years previous to 1835, and that they be directed to furnish the desired information, on or before the 15th day of Feburary instant, in conformity to the provisions of the 6th section of the act concerning the powers of Insurance Companies.

In the Senate on Friday, nothing of public importance.

In the House of Representatives, the bill to extend jail limits was passed without opposition, to a third reading. This bill provides, that the limits of each jail yard shall extend to all places within the boundaries of the county in which the jail is situated.

A bill relating to witnesses came up for consideration and excited much debate.

The 1st section provides, that no person, apearing as a witness before any Court or Magistrate, shall be questioned as to his religious belief; nor shall any evidence touching the same be recieved. The 2d section provides that any person so appearing, who shall object to being sworn, shall be allowed to affirm in the manner now provided by law for Quakers.

In the Senate, on Saturday, a resolve making an allowance to the Prison Discipline Society, was reported, and passed to a secondreading.

The bill to amend the Revised Statutes, and to supply certain omissions therein; and the bill; 'to repeal expressly all the acts which are consolidated in the Revised Statutes,' were stricken from the orders of the day, amended, and passed to be engrossed.

In the House of Representatives, no business was finally acted upon. Mr Vans's petition praying for the suspension of the Statute of Limitation in his case was presented and occasioned some debate as to the disposal of it.

Mr Foster said this application came up as regularly as the revolution of the earth round the sun; he did not know, that it was not a part of the planetary system.

On Monday 8th the session of both branches was passed in the consideration of private corporation &c in the different stages; except that the spare time of the Representatives was occupied with the discussion of the bill relating to witnesses.

In the Senate on Tuesday, the bill to incorporate the Framingham India Rubber Company, passed to be engrossed, and was sent down for concuarence.

The bill to incorporate the Essex County Natural History Society, passed to be engrossed in concurrence, as amended.

In the House of Representatives, the petition of Francis Bowman and 246 others, of Cambridge, to be incorporated for the purpose of building a bridge over Charles river, from Cambridge to Boston, and was committed.

A communication was received from the Secretary, transmitting an Abstract of the Returns of the Poor, which was referred to the Committee on Pauperism, with instructions to cause the same to be printed.

In the Senate on Wednesday the committee on the petition of Jeduthun Wellington and others relative to Cambridge Common, reported leave to withdraw, Laid on the table.

In the House of Representatives, no business was finally acted upon.

INTELLIGENCE.

DOMESTIC.

Massachusetts General Hospital.—The Board of Visiters have elected George Bond, Henry Edwards, Robert G. Shaw, and John P. Thorndike, Trustees of this Institution, on the part of the Commonwealth. Those elected by the Corporation were E. Tuckerman, S. H. Elliot, J. Quincy, Jr., C. G. Loring, T. B. Curtis, F. C. Gray, Samuel Lawrence, and Charles Amory. And the following gentlemen have been elected by the Trustees, as officers for the ensuing year:

Drs James Jackson, Walter Channing and John Ware, Physicians.

Drs John C. Warren and George Hayward, Surgeons.

Dr James B. S. Jackson, Assistant Physician.

Drs Jacob Bigelow, John Randall, George C. Shattuck and Abraham R. Thompson, Consulting Physicians.

Drs George B. Doane, Winslow Lewis, Jr., Solomon D. Townsend and Wiliam J. Walker, Consulting Surgeons.

Dr Gamaliel Bradford, Superintendant.

Dr Thomas G. Lee, physician and superintendant; and Mr Columbus Tyler, Steward of the McLean Asylum for the Insane.

The Board of Visiters are the Governor and Council, President of the Senate and Speaker of the House of Representatives, and the Chaplains of both Houses for the time being.

Benevolence.—Theodore Lyman recently sent to the 'Boston Society' five hundred dollars 'for immediate distribution by the relief committee.' In his communication he remarks 'it may be late for me to join your benevolent society, but it can never be too late to contribute to the relief of aged shipmasters, or their destitute widows and orphans.'

Phineas Upham has sent to the Howard Benevolent Society three hundred dollars, a liberal and most timely donation.

The late Capt C. T. Parsons has left a token of his liberality to the Marine Society, and to the Farm School.

Peter C. Brooks has given to the Boston Dispensary, fifty dollars.

Such charity is doubly blessed in being judiciously bestowed, and in leading others to follow the birght example.—*Atlas.*

Mass. State Prison.—The usual annual reports have been submitted to the Legislature. The affairs of the prison are in excellent condition, there being a balance of $7000 in its favor, above the expenses of the year past. On 30th Sept. last there were 299 convicts, the majority from 20 to 30 years of age; 59 foreigners, and 220 Americans; 32 negroes and mulattoes. There are employed 86 as stone cutters, 43 cabinet makers, 26 blacksmiths, 21 brush makers, 12 teamsters, 10 shoemakers, 7 tailors, &c. 25 are sentenced for life.

Columbus, Georgia, Jan. 26.

Our town for the last 12 hours has been a military camp—all is consternation annd alarm. We received this morning by express, news of a body of hostile Indians crossing the river 13 miles below.

They were 300 well armed—scouts were sent out and have returned, confirming the truth of the report, in some degree, though differing as to the number of the Indians.

One of our citizens who volunteered with twenty men to reconnoitre has just returned, and reports a skirmish between his party and the Indians, 12 miles below. They fell into an ambuscade and were compelled to retreat with the loss of two men. The commander had several balls shot through his clothes, but escaped unhurt.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

The Annual Meeting of the above named Society will be holden on Friday evening next Feb. 19th at half past 7 o'clock, at the Vestry of Dr Channing's Church, Berry Street. After reading the Report for the past year, and choosing officers for the ensuing one, a subject of deep interest will be brought up for the consideration of the Meeting, to which therefore it is hoped there will be a full attendance. As this subject is one of interest to the friends of Liberal Christianity generally, as well as to the Members of the B. and P. Society, they also are respectfully invited to be present and give to it their sympathy and encouragement. The members are also informed that copies of the tract on the Prophecies recently published at the expense of the Society, are now at the Office of the Treasurer, Mr Bowen, where they may be called for; and Clergymen in the country who are not members, will bear in mind that by a vote of the Society they are privileged to receive from the Depository as many copies of all its publications as they may wish for distribution.—*Communicated.*

SUNDAY SCHOOL SOCIETY.

A special meeting of the *Sunday School Society* will be held at the Office of the Visitors of the Poor under the Savings Bank, on *Wednesday*, Feb. 17th, at 7 o'clock P. M. for the choice of Corresponding and Recording Secretaries, and any other business which may come before them. Teachers of all Schools in connexion with the Society, are members, and are requested to attend.

LEWIS G. PRAY, *Rec. Sec. pro tem.*

MARRIAGES.

In this city, by Rev. Mr Robbins, Mr E. G. Wellington, of Boston, to Miss Sylvia A. daughter of the late Capt. Peleg Bartlett, of Kingston. Mass.

In Salem, Mr Daniel Hamilton to Miss Jane Joseph; Mr James Dalrymple, jr. to Miss Mary A. Flint.

In Lowell, Mr Thomas Leavitt, of Boston, to Miss Rebecca Toleman, of L.; Mr Wm Seward, of Boston, to Miss Nancy M. Pierce, of L.

In Bridgewater, Capt. Wm B. Drew, of Duxbury, to Miss Mary W. Bassett.

In New York, 26th ult. Mr James Meinell, Jr. to Miss Patience Davis Capen, of Dorchester, Ms.

In New Orleans, 14th ult. Mr Joseph B. Cornelius, of Boston to Miss Margaret Porter.

DEATHS.

In this city, Mrs Susan Parker, 40.

Mrs Ruby, relict of the late Mr Alpheus Cary, of Milton, 75.

Mr Benjamin Jarvis, 61.

George Solon, eldest child of Solon and Mary B. Nash, 4 years.

On the 24th January, Daniel, son of Daniel Hammond, aged 10 months.

In Salem, 3d inst. much regretted, Mr D. Jenks Lander, 23—a young man of no ordinary talents and virtue.

In Marlboro', 27th ult. Mrs Emily, wife of Maj. Edward Phelps, and daughter of Dea. Eli Rice, of M. 29.

In Duxbury, Jan. 31st, Mr Gustavus Winsor, 21.

In Ipswich, 31st ult. Mr Ebenezer Lord, aged 96—the eldest person in that town.

In Plymouth, on the 15th ult. Mrs Sarah Bartlett, consort of George W. Bartlett, aged 37 years 4 months.

Drowned, in Portland harbor, 30th ult. Willard, son of Mr Ebenezer Owen, 16.

In Henrietta, N. Y. 31st ult. suddenly, Mrs Mary, widow of Rev. Jonathan Whitaker, formerly of Massachusetts.

NEW SABBATH SCHOOL DEPOSITORY.

THE American Sunday School Union have established a Depository for the sale of their publications at No. 22 Court st. where a very extensive assortment of Books, Cards, &c. designed for Sabbath Schools; Juvenile, Family and Parish Libraries; and for general reading, may be obtained.

JAMES K. WHIPPLE, *Agent.*
feb 13 3tis

THE LAUREL, a collection of Poems from Halleck, Drake, Bryant, Percival, Willis, Brainard, Wetmore, Pinkney, Dana and other American writers.—Just published by *E. R. BROADERS*, 147 Washington st. 1 13

ON THE FIRST OF MARCH

THE subscriber will open a general Circulating Library in connection with the Bookselling and Periodical Business.

The Library will be composed of the most popular works of the day, to which daily additions will be made of every thing new and interesting issued from the Press.

A limited number of yearly subscribers will be received at $4 per annum, entitling them to the use of two Books at a time with the privilege of exchanging them once a day.

For this trifling sum access can be had to all the current Literature of the day.

E. R. BROADERS,
f 13 epistm1 147 Washington st.

ESSAY ON THE PROPHECIES.

B. H. GREENE, at the Sunday School Book Depository, 124 Washington st. has for sale, 'An Essay on the Propheries relating to the Messiah. By Andrew P. Peabody.'

—*Also*—

A few copies left of 'Upham on the Prophetical Argument.' St f 13

PHRENOLOGICAL LIBRARY.

CONTAINING the Works of Francois Joseph Gall, M. D., in six volumes. Translated by Winslow Lewis, Jr. M. D.—Just Published and for sale by E. R. BROADERS, 147 Washington st.
feb 13

NEW STEREOTYPE EDITION OF CHANNING ON SLAVERY.

THIS day published by JAMES MUNROE & Co 2d edition of Channing on Slavery, with additions. 134 Washington st.

[From the St Louis (Missouri) Observer.]

It is all we could wish, it is the very thing needed in the present crisis. The fact that it meets with commendation from all quarters, is evidence that the public sentiment of that portion of the community opposed to slavery, has now found a position upon which to rally. It is a position fortified by every conclusion of sound reason, by the dictates of natural justice, and above all by the Law of God. We need not add that it is impregnable. Let it then be remembered that upon the outer wall of this bulwark, high in air and upheld by Almighty God, floats a banner inscribed, in characters of light, with the motto—

'Man cannot be justly held and used as property.'

Who is bold enough to attempt to tear down this banner, and thus fight against God? f 13

OLD SUNDAY SCHOOL BOOK DEPOSITORY.

BENJ. H. GREENE, 124 Washington st. has on hand, and is constantly receiving all the most interesting Books for Sunday School Libraries, and would be happy to receive orders for the same.

B. H. G. is proprietor and publisher of the following works.

'An offering of Sympathy,' to the afflicted, especially to parents bereaved of their children; being a collection from manuscripts and letters not before published; with an appendix of extracts from various authors.—Second edition with improvements.

'Allen's Questions' on select portions of the four Evangelists, part 1st.

'Allen's Questions,' 2d part, comprising the principal Discourses and parables of our Lord, designed for the higher classes in Sunday schools.

'Allen's Questions,' 3d part, on the Acts of the Apostles, designed for higher classes—Embellished with an excellent Map of St Paul's Travels.

'The Boston Sunday School Hymn Book,' by A Superintendent.—Approved by the Boston Sunday School Society—4th edition.

Forms for the Devotional Exercises of Sunday Schools. By a Pastor.

Social Services, for Famllies and Sunday Schools, with a collection of Hymns for social and private use. By F. W. P. Greenwood.
feb 13 3t

GALLS' WOKKS.

TRANSLATED from the French by Winslow Lewis, Jr. M. D. M. M. S. S. in six vols.—For sale by JAMES MUNROE & Co. f 13

MEMOIR of Mrs Mary Mercy Ellis wife of Rev. Wm. Ellis, Missionary to the South Seas, including Notices of Heathen Society, &c. &c.—By Rev. Wm Ellis.—For sale by James Munroe & Co. 34 Washington street. f 13

REVIEW of the Remarks on Dr Channing's Slavery, by a Citizen of Mass.—Just published by *JAMES MUNROE & Co* f 13

RIGHT AND WRONG IN BOSTON.

BEING a Report of the Boston Female Anti-Slavery Society, with a statement of Events previous and Subsequent to the Annual Meeting in 1835.—For sale by James Munroe & Co. f 13

GREENWOOD'S HYMNS.

CHARLES J. HENDEE, (successor to Carter, Hendee & Co) 131 Washington st. continues to publish Greenwood's Collection of Psalms and Hymns, for Christian Worship. The 16th edition of this valuable collection contains about sixty additional Hymns.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book has been used, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis Street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins,) *Boston.*—East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Northboro,' *Mass.*—Walpole, Portsmouth, *N. H.*—Portland, Hallowell, Augusta, Castine, *Maine.*—Hartford, *Conn.*—Brattleborough, *Vt.*—Newport, *R. I.*—Savannah, *Geo.* Buffalo and Oswego *N. Y.*—Richmond *Va.*—and several other places in New England, and the Southern and Western States.

Societies wishing to supply themselves with this book, will be furnished with a copy for examination without charge—and will be supplied with the book on the most favorable terms, by the publisher. f 6

ANDREWS ON SLAVERY.

THIS day received by *JAMES MUNROE & Co.* Slavery and the Domestic Slave Trade in the United States, in a series of Letters, addressed to the executive committee of the American Union, by Prof. E. A. Andrews. feb 6

IN PRESS.

JAMES MUNROE & Co. have in Press and will shortly publish, Translations in Poetry and Prose from celebrated German authors, with Biographical and explanatory notes, by Hermann Bokum, instructor in Harvard University.

fs 134 Washington st.

THE Merchants and Traders Guide for 1836. Calculated for Boston and its vicinity, for sale by JAMES MUNROE & CO.
Boston Bookstore 134 Washington st.

POETRY.

[From the American Monthly Magazine.]

NATURE.

For I have learned
To look on nature,—hearing oftentimes
The still, sad music of humanity.
Wordsworth.

My thoughts go back to boyhood, when I loved
To cherish sweet affections in my heart
For every green and solitary place—
When the swift rivulet seemed scarce more glad,
Or the wild bird more free. Then I knew
Where every violet found itself a home;
And where the wind-flower spread its azure leaf,
And gazed upon the sun; and I could tell
Where the soft twilight of the arching woods
Fell with most tempting beauty, and each haunt
Where Silence listened to the warbling brook,
And fed her soul with music. Then I loved
The mysteries of Nature. Stars on high
Had not more glory than the flowers below;
The smallest leaf that trembled in the light
Had equal splendor with the noon-day sun;
For by its slight and cunning workmanship
I felt that it was God's, and thus I trod,
E'en in the very morning of my life,
Amid the brightness of His universe.

I thirsted for the Beautiful and True;
And when I cherished Beauty, I found that
Which opened all the fountains of my heart,
Gave me a thirst for Virtue and for Love,
And quickened my perception of the Good.

Thus Nature was the interpreter of truth,
And thus by Nature was my infant soul
Illumined and made pure; and, even now,
I fain would listen to her holy voice,
And teach my spirit by her influence:
I still would love to wander by the side
Of happy inland waters, when they gleam
With the bright lustre of the evening stars;
Or dimple into smiles, and faintly blush
At the first glance of morning. I would still
Love hill and valley, and each wild wood-flower—
I still would wander by the running stream,
And watch the sinking sun, and the soft clouds
Tinted with pearl and amber. I would gaze
Amid the stars, and let my winged thoughts
Go forth, piercing like light the universe.

Thus I would look upon each visible thing,
And revel out its meaning. I would see
The living emblems of Eternal Truth
Throughout God's works forever lifted up;
Till every outward and material form
Should seem a type of things invisible,
A clear outshaping of the thoughts of God,
A silent Pointer to the Infinite. R. C. W.

HYMN,

Sung at the dedication of the Meeting-house of the First Congregational Society in Norton—written for the occasion by a lady of the Society.

O Thou, whose eye all space surveys,
Who every heart canst read;
Each dark design canst pierce, and see
The motive in the deed;
Here we in holy awe would stand,
From earthly passion free,
'While in the confidence of prayer
Our souls take hold on thee.'

This earthly temple, made with hands,
To thee we set apart;
And here, in faith and hope, would yield
The offering of the heart.
Nor would we, Lord, while thee we praise,
In solemn mockery kneel;
The daily mercies we receive,
Give us the heart to feel.

Here may the soul, though drawn to earth,
And chained by thousand ties,
Here may she break her worldly chain,
Here, may she learn to rise.
Thy aid impart when, fierce and strong,
Temptations dark assail;
O God, our wavering purpose fix
When better thoughts prevail.

And should the stranger or the foe
Within these courts appear,
Here may he learn thy boundless love,
And trust as well as fear.
Thou dost not, Father, dost not wish
The wicked one should die,
But that he turn, repent and live,
And raise his hopes on high.

Oh, glorious is our Father's house!
And many mansions there;
Nor ear hath heard, nor eye hath seen
The glories we may share,
But strait the path that thither leads,
And narrow is the way;
Ten thousand snares are round us spread,
Lord, save us, or we stray.

ORIGINAL HYMN,

Sung at the Ordination of Rev. A. M. Bridge, in Norton.

Holy Father, ever near us,
Thou in whom our spirits live,
O! in heaven, thy dwelling, hear us,
Hear us, bless us, and forgive.

Bless the word thy Son hath spoken;
Bless the work this day begun;
Keep this sacred bond unbroken,
Bind our hearts henceforth in one.

Father, bless us—bless thy servant;
Take the heart he gives to thee,
Keep it pure, sincere and fervent,
From each earth-born passion free.

Show him, Lord, the hidden fountains
Whence thy living waters spring;
Beautiful upon the mountains,
May his feet glad tidings bring.

Grant him long, oh, long to lead us
In the paths of light and love;
Be it his, long, long to feed us
With thy manna from above.

When at length his work is ended,
Father, on that heavenly shore,
By thy presence still attended,
May we meet to part no more.

BIOGRAPHICAL.

SIR JAMES MACKINTOSH.

(Concluded.)

'His attendance on Parliament did not occupy all his time: his leisure hours were devoted to social intercourse, literary studies and projects, and travelling excursions. In 1814 he again visited Paris, and took a tour in Switzerland.

On his return from the French capital he committed to the press some Reflections on continental affairs, in which he anticipated the restoration of Buonaparte, which actually took place almost at the very moment of publication—a proof of his political sagacity. In order to avoid the distractions of public life, which greatly interrupted his private studies, and to recruit his constitution, which still suffered from having been exposed to the baneful influence of a tropical climate, he retired in the summer of 1815, to Weedon Lodge, in the neighborhood of Aylesbury, in Buckinghamshire. Here, for the three following years, he devoted much of the time he could spare from attendance in Parliament, to historical reading, and the collection and arrangement of MS. authorities, (amounting to fifty volumes,) as a basis of a noble history of his country, which he had long designed to write, and from which his various occupations had too long diverted his attention. He also wrote articles, as a relief to his more recondite studies, on literary and political subjects, for the 'Edinburgh Review.' In the February of 1818 he accepted the chair of the Professor of Law and General Politics in the College instituted for the education of the civil servants of the East India Company at Haileybury, and shortly afterwards removed with his family to Mardocks, 'pleasantly situated a few miles from the College,' in the vicinity of the town of Ware. His lectures extended to four terms, of four months each, and were delivered extempore from notes, so that a mere skeleton of them remains in his note-book, though sufficient to show their comprehensive nature, and to excite strong regret that only the outlines of them are left. Besides the communication of positive instruction, he constantly aimed at a higher object in these lectures—to 'elevate the minds of his youthful hearers to the principles of a high-toned morality, and to embue them with a love and veneration for all the social and active virtues which most ennoble the mind of man'; and the kindness of his manners, which won the hearts of the students, united to his affectionate zeal, and fascinating eloquence, contributed greatly to the accomplishment of this important object. He had not long been engaged in the earnest discharge of his duties at Haileybury, when, by the death of the late celebrated Thomas Brown, the chair of moral philosophy became vacant at Edinburgh, 'a succession to which had been one of the dreams of his early youth,' nor had it yet lost its attractions in his eyes, but political considerations prevented him from becoming a candidate for it, though it was probably the language of his heart at that time, as at a future period, 'I sigh for the Professorship.' In the January of 1819 he was returned to the new Parliament for Knaresborough, his connexion with Nairn having terminated with the previous dissolution; he continued to represent this borough, in the interest of the Duke of Devonshire, to the time of his death, and had he lived to the first election under the Reform Bill, he would probably have been returned for it by the free voice of the people. From 1819 to 1824, when he resigned his office at Haileybury, was the most active period of his political life: he spoke frequently and fervently in support of all temperate reforms, both civil and religious, and proved himself, on various occasions, the sympathising friend of the wronged and the oppressed. In the commencement of the year 1823 he was installed in the office of Lord Rector of the University at Glasgow—an honor that was enhanced by the circumstance, that Sir Walter Scott had been a rival candidate for it. In the autumn of 1824 he made another excursion through the Netherlands and part of Germany, to Paris: the three following years he took little active part in the debates in Parliament, and his attendance was in a great measure discontinued in consequence of impaired health. The greater part of this time he resided at Ampthill Park, a seat of Lord Holland's, in Bedfordshire, where he experienced the salutary influence of country air, and relaxation from business, both on his mind and body: but he was drawn from the tranquil seclusion of this beautiful spot in 1827, in order to give his support to the government of Mr Canning. On the premature death of that enlightened statesman and the return of the Tories to power, under the administration of the Duke of Wellington, he again took his place on the side of freedom in the ranks of the opposition, and spoke with renewed energy on a variety of topics in the sessions of 1828 and 1829. Notwithstanding his political avocations, after his return to public life from his retirement at Ampthill Park, he did more in the way of literary exertion, than at any other period of his life, as if, conscious that it was drawing to a close, he was desirous of making the best use of the little that remained: the lambent flame of his genius burned the brighter the nearer it approached the fatal moment of its extinction. In the spring of 1830 he finished his 'Dissertation on the Progress of Ethical Philosophy,' which was prefixed to an edition of the 'Encyclopædia Brittannica.' About the same time appeared, the first volume of the 'History of England,' which he had consented to write for the 'Cabinet Cyclopædia:' it was followed by a second in 1831, and a third was rapidly advancing, having been brought down to the fourteenth year of the reign of Elizabeth, when it was abruptly terminated by his death. On this history, which is of a much more compendious and popular character than the more philosophical and elaborate one he had long contemplated, the celebrated Channing has passed a high eulogium:

'I think the history a noble one; perhaps I never read one with equal gratification. He knows on what parts of history to throw the strongest light: he judges past ages with discrimination and candor, enters into their spirit, and knows the significance of actions in different stages of society. A genuine sympathy with the human race, and a high moral feeling, breathe through the work. He is a thorough Englishman, yet interested in the cause of mankind, and a staunch friend of liberty, without going into the extravagance of liberalism. It does one good to see a man so conversant with the world and with history, holding fast his confidence in the power and triumphs of truth, freedom, and virtue. A man may know the world, it seems, without despairing of it.'

For the same work he also wrote the Life of Sir Thomas More—a most pleasing and instructive piece of biography: and to the 'Edinburgh Review,' he contributed some valuable articles on historical subjects, amongst which may be mentioned, as illustrative of his skill and diligence in detecting error and tracing evidence, those on 'Wraxall's Memoirs,' and on the question, 'Who wrote the Icon Basilike?' To these publications must be added, his 'History of the Revolution of 1688,' published after his decease, which, though a fragment, is pronounced by an able writer in the 'Edinburgh Review,' 'decidedly the best history now extant of the reign of James the Second.' In the May of 1830 he lost his second wife, and by her death one of the strongest and most endearing ties that bound him to existence was snapped asunder, a feebler one having been previously broken in 1823, when he lost his second daughter, in her twentieth year. Under this affliction he paid a visit to Cresselly, which was calculated rather to increase than lessen his grief, associated as that place was with the fondest recollections of the beloved object of his bereavement. In the November of the same year, the new Parliament met, and the Duke of Wellington's government was overthrown by the Whigs, on whose accession to power he was appointed to the office of Commissioner for the affairs of India—a poor recompense for a life zealously devoted to the cause and party which were now triumphant. In the debate on the second reading of the Reform Bill he made a speech of considerable length, distinguished not more by sound reasoning, than freedom from invective and vituperation, so common at that agitating crisis. His last address to the House was on the unsettled affairs of Portugal, Feb. 9th, 1832; after which his voice was heard no more in Parliament. His strength had been gradually declining, and his dissolution was hastened by his having accidentally swallowed 'a small fragment of a chicken bone, which, though removed, had occasioned a slight laceration in the trachea, that subsequently extended to the vertebræ of the neck, and proved ultimately fatal.' So slight is the tenure by which we hold to life. He died, after a short illness, which he bore with philosophical calmness and Christian fortitude, May 30th, 1832, in the 67th year of his age.

Is there, it may be asked, any thing very remarkable in these events? Certainly not in themselves, unconnected with the celebrated object of this biography, nor do we expect the attractive adventures of romance, or of heroic achievement, or of enterprising talent, in the memoirs of literary men, whose days are spent chiefly in the retirement of a study, or the walks of a profession. In the lives of such men the most interesting particulars are those relating to their study, and of these we have abundance in the letters and journals in these volumes. Sir James always had his books about him. In youth they furnished him with instruction and nursed his genius—in manhoood they supplied him with amusement and occupation—on his voyage to and from India they were his best companions—in his residence at Bombay, in the absence of more instructive society, they were his resource—on his return to England they solaced his declining health. In his country retirement, in his continental excursions, in his intercourse with the world, books were still with him day and night, furnishing him with pleasing subjects for conversation, reflection, or composition, and in his experience, the truth of Cicero's beautiful eulogy on the studies connected with polite literature was verified, '*detectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.*'

The observations of so refined and philosophical a mind as that of Sir James Mackintosh could not be other than most excellent, and the rich abundance of them, scattered over his letters and journals, like gems of the first water, give to his biography a value and interest of a very high character. His criticisms on authors and their works, set down in the course of his extensive and discursive reading, are most admirable and entertaining; sometimes short, sometimes more detailed, but always ingenious, and generally correct. The names, most illustrious in modern literature, occurring continually in his pages, confer upon them a charm similar to that which we feel in passing through a gallery of portraits of distinguished personages, touched to the life by some master hand: and his characters of celebrated writers, or great men, are drawn in a style of first rate excellence.

MISCELLANEOUS.

To the Editors of all papers, friendly to the cause of Temperance and Humanity:

Gentlemen,—In a letter, which I lately received from a distinguished American gentleman in Smyrna, dated October 29, 1835, is the following, viz:

'Since last July, according to the published accounts in the Journal of Smyrna, about one thousand hogsheads of *Rum* have been imported in American vessels, about twenty in number. It is a fact worthy of being known, that more than one or two of these vessels, laden with from fifty to a hundred hogsheads of Rum, were *Temperance vessels*; not a drop of spirit being used on board, either by the officers or men; and that by the express injunction of the owners, who send abroad such cargoes of *poison*. Might we not say to every such owner, slightly varying the language of the apostle Paul, on another occasion, 'Thou that sayest, a man should not drink rum, dost thou send forth whole cargoes of rum to be drunk?' It was painful to know that a member of the Government of the first city of New England, was the owner of the spirits on board one of the vessels, mentioned above.'

'I cannot help hoping, that the respectable merchants in our country, would abstain from dealing in ardent spirits, and especially from sending cargoes of them abroad. Surely they would, if they are fully informed of the disastrous consequences of this traffic, to the bodies and souls of men. As men, as philanthropists, not to say Christians, I would entreat them, were it possible to reach them with the sound of my voice, to abstain from this traffic, which feeds death so prematurely with men's bodies, and scatters so many millions of bones around the mouth of an untimely grave. How heavy must be the curse resting upon him, who takes pains to put the bottle to the mouth of his neighbor, on the opposite side of the globe; when he should rather have sent him the gospel of salvation; who has become rich through the ruin which he has sent to hundreds, whom he is destined to meet at the judgment seat of Christ.'

It is earnestly hoped, that all such men will consider and cease from thus, for the sake of gain, destroying the bodies and souls of men. All must acknowledge, that it is as really a sin to be instrumental in the destruction of men on the shores of the Mediterranean, or the Black Sea, or the Caspian Sea, as it is to be instrumental in the destruction of men in Boston, or in Salem. How great the inconsistency of enjoining upon officers and seamen, abstinence from the use of inebriating liquors, that their lives, and the property entrusted to their care, may more surely be preserved, and they thus be instrumental of more securely conveying the means of intoxication and ruin to multitudes in other lands.

Another gentleman, after mentioning a murder, occasioned by the use of it, and the execution of the murderer, writes from another foreign port. 'Oh, could the merchants, who live quietly at home on their gains of this traffic, see the register of its work of slaughter, pollution and wretchedness among seamen, and among the uncivilized and partially civilized tribes of men, and duly feel their responsibility, they would sooner sink their cargoes of spirits beneath the depths of the ocean, than send them to foreign ports for gain, surely, they could not for a trifling compensation supply madmen in their streets with 'fire-brands, arrows and death,' if they supposed that their fellow-citizens would hold them responsible for the mischiefs which should result from it. If they felt themselves accountable for the mischief that they must reasonably suppose will follow from this traffic, they would rather beg their bread, than lend their capital and influence to perpetuate these nameless and numberless evils among the numerous tribes who have confessedly never gained the smallest benefit from the commerce of ardent spirits, as a counterpoise to its immensely disastrous influence.' The writer first referred to, also mentioned that ten or twelve murders had been committed, within a few months, in consequence of excitements at the coffee and wine shops, and says—'probably some of these murders were committed without the aid of wine, or any other intoxicating drink, but in most cases there can be no doubt, that wine had inflamed the perpetrators.' He also says, 'I was called, while at Malta, to attend a man at the gallows, at his own most urgent request, for shooting a man dead, while in a fit of intoxication, occasioned by drinking wine.' If men, with a knowledge of the nature and effects of intoxicating liquor, in dissipating the property, demoralizing the character, destroying the lives and ruining the souls of men, continue to furnish it to be used as a drink, and thus be instrumental in bringing these evils upon their fellow-men, even should they dwell on the other side of the globe, it is kindly and earnestly commended to their consideration, whether reason, conscience, and the Scriptures, do not declare that, at the divine tribunal, they will be held answerable for its effects; and whether a known and active instrumentality in the making of drunkards, will not involve the soul in a portion of their guilt and their plagues.

Truly yours, J. EDWARDS,
Cor. Sec. Am. Temp. Society.

HONOR 200 YEARS AGO.

"Here Creed did tell us a story of the duel last night, in Covent Garden, between Sir H. Bellasses and Tom Porter. It was worth remembering the silliness of the quarrel, *and is a kind of emblem of the general complexion of the whole kingdom at present* [and of two great nations at 'this present.'] They two dined together yesterday at Sir Robert Carrs, where, it seems that people drank high all that came; it happened that these two, the greatest friends in the world, were talking together, and Sir Henry talked a little louder than ordinary to Tom Porter, giving of him some advice. Some of the company standing by said, 'what, are they quarreling that they talk so high?' Sir Henry hearing it, said, 'I would have you know I never quarrel but I strike, and take that as a rule of mine.' 'How,' says Tom Porter, 'strike? I would I could see the man in England that durst give me a blow!' With this Sir Henry did give him a box of the ear, and so they were going to fight there but they were hindered: and by and by Tom Porter went out, and meeting Dryden, the poet, told him of the business, and that he was resolved to fight Sir H. Bellasses presently, for he knew if he did not, they would be friends tomorrow, and then the blow would rest on him, which he would prevent, and desired Dryden to let him have his boy to bring him word which way Sir Henry goes. By and by he is informed that Sir H. Bellasses' coach is coming, so Tom went out of the coffee-house, where he had stayed for the tidings, and stopped the coach, and bade Sir Henry to come out.

'Why,' says Sir Henry, 'you will not hurt me coming out, will you?' 'No,' says Tom Porter, so out he went, and both drew; and Sir Henry having flung away his scabbard, Tom Porter asked him if he were ready? The other answering that he was, they fell to fight, and some of their acquaintance by. They wounded one another, and Sir Henry so badly, that it is feared that he will die: and finding himself severely hurt, he called to Tom Porter and kissed him and bade him shift for himself; 'For,' says he, 'Tom thou hast hurt me, but I will make shift to stand upon my legs, till thou may'st withdraw, and the world not take notice of this for I would not have thee troubled for what thou hast done.' Tom then showed H. Ballasses that he too was wounded, and they are both ill; but Sir Henry to fear of life. This is a fine example! and Sir Henry a Parliament man too, and both of them extraordinary friends.

* * * * * * * * *

Sir Henry Ballessas is dead of the duel he fought about ten days ago, with Tom Porter, and it *is pretty to see how the* WORLD *talk of them!*"

I pray, Mr Editor, that two hundred years hence, there may not be as silly a story told of two nations, that went to war for reasons scarcely more admissible than Sir Henry Bellasses and Tom Porter satisfied themselves with.—*N. Y. American.*

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studied over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

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